A Dialogue betweene a Papiſt and a Proteſtant, applied to the capacitie of the *vnlearned.*

Made by G. Gifford, Preacher *in the Towne of Maldon.*

Seene and allowed according to the order appoynted.

Imprinted at London for Tobie *Cooke. 1583.*

A Dialogue between a Papist and a Protestant, applied to the capacitie of the [illegible].

Made by G. Gifford, Preacher in the Towne of Maldon.

Scene and allowed according to the order appointed.

Imprinted at London for Tobie Cooke. 1583.

To the right Honorable and his very good

Lord Thomas Earle of Suſſex, Vicount Fitzwater, and Lord Egremont, & Burnel, knight of the moſt honourable order of the Garter: Captaine of all the Queenes Ma. Gentlemen Pencioners, and Gentleman at armes: Chiefe Iuſtice, & Iuſtice in Oyer of al her M. Foreſts, Parkes, Chaſes, and warrens, by ſouth Trent: and L. Chamberlaine to her highneſſe, grace and peace in our Sauiour Chriſt.

MAny in theſe dayes, with great learning haue encountred the Papiſtes, & ſtrongly confuted their errors. It may be maruelled therfore, what ſhould make me ſo bold as to attempt any ſuch matter, after ſo great clarks beeing farre vnable to come nigh that which they haue atteined. I anſwere in mine owne defence, that my trauell is not to this ende, as though I would make pretence of equal learning with thoſe: but rather to put the ſtoue & ſling into ꝑ hãds of little Dauid, to cõquere great Goliah withal, when as he is not able to weld the weightie armor of Saul. The battel is hot & fierce euery where, betwene Iſrael & the vncircuciſed Philiſtines. Great armour & weapõs are prepared for the ſouldiers wherwith to arme & defend theſelues: yet for the moſt part, not ſuch as do fit yong

David, For whereas sundry men of fame haue shewed deep skil, in setting forth their bookes to confute the Papists, ful of learning out of the auncient Doctors, Counsels, Hystoriographers and others: it doth not so well serue the turne of the simple vnlearned man, neyther can he defende himselfe therewith, because it is beyonde his reache. This is the thing which hath mooued mee to wryte somewhat of these matters: applying my selfe to the capacitie of the vnlearned, dealing onely out of the worde of GOD, which lyeth open vnto them as their Armorye. This also hath caused mee to deale in those poyntes which doe most commonly trouble the, omitting the great poynts in cõtrouersy: perswaded that I performe a duty therin. For like as whe an house is on fire, the weak whiche is not able to throw a bucket of water to the top of the roofe may yet by no meanes bee excused, if he stād & look on: because he may do somwhat in the lower part of the walles. Euē so I think my self not discharged for this, that I am not of ability for to set forth any thing, which may reach so high as to encounter with the principal aduersaries, and to further the learned: seing I may profit the simpler

sort, for whose sakes, & in respect of whom I haue taken this trauel. I present this simple & poore treatise vnto your honor, not as though I did esteeme it worthy to beare the name & title of so noble, so honorable, and so great a personage, & of so high estate. But onely (hauing no other way or meane) to signify and shew forth a thakful mind, for that great ayd & honorable assistãce which I haue receiued frõ your Lordship, in the furtherãce & maintenance of the Gospel. It hath pleased ỹ God of heauen, the Lord of the whole earth, to appoynt me beeing very weake to builde in the desolate places, and to spread the light of his glorious gospel, euẽ there, where it appeareth by the aboundance of iniquity, that of long time Satan hath had his throne. How vnwilling he is to be displaced, and to giue ouer the Rome vnto Christ, may euidently appeare, euẽ by this, that he stirreth vp his warriers, which like wilde boares would root vp all that may be plãted. Which with malicious intẽt, & subtil craft, cõspire what mischiefe soeuer they cã. Thrusting forth their bold instrumẽts, which with an iron face is so hardy, that he dare attempt anything. Which could no way be daunted in his vertuous attempts.

nor their fury qualified, vntil such time as he was fallen into the hands of your honour, to come to his account for his manifold misdemeanours, and to receiue some wages for his trauell. I trust therfore your honour wil think the best of this my boldnes, considering it is what I am able. If I could in more ample maner testifie my good wil, & in any sort to bee thankful, agreeable vnto that which of duty I owe for your great kindnes, then would I be glad. But I leaue the full recompence vnto him who indeed is able to reward whatsoeuer is done for his name sake, & for the defence of his Gospell, and succour of his little flocke, Whiche is alwaies compassed about with so many enemies, that they are able to deuour & eate it vp, and yet their bellies no whit the fuller. Some do wonder how it should come to passe, that among vs there should be so many, which being borne since the Gospel was restored in this land, are so zealously addicted vnto popery, which they neuer did know: & so vtter enemies vnto the Gospel, which they heare. But if they weigh the causes of this deadly mischief, they wil cease wondering at that, and rather woonder, that there bee no more. For how cã it be, so long as there be so many

many abuſes in the miniſtery, but that many ſhal ſtumble and loath the Goſpell. For from thence, as it is manifeſt, the chiefe cauſe of this euil doeth ſpring. True it is, that our miniſtry doth fight againſt them, but yet in ſuch ſort that it doth greatly increaſe them. Seeming & pretending to tread vpon thoſe cockatriſe egges, for to breake them, & ſo to deſtroy vtterly the viperous generatiō: whē as in deede, they ſit vpon them, & ſo hatche the browdes of this euil kind, & bring thē forth in great plentie. For behold a number cry out againſt popery, & proclaime vtter defiance in ſpeech: but their doings are ſuch, that for euery one which they conuert to the goſpell, they cauſe an hundreth to reuolt, to be hardened in their errors, or to fal into flat Atheiſm. While many contrary to þ profeſſion which they made when they entred, ſetting aſide the care of ſoules, not eſteeming, nor regarding what become of them, ſtudie moſt how to clime high, and to ſatisfie their ambicious deſire of honour: raking together liuinges, couetouſly & greedily: not caring who feede the flocke, ſo they may come by the fleeſe. Moreouer, the doore hath bin opened alſo to let into the Church, a rowte, and ſwarme of

such as are more like the priests of Ieroboam the ministers of the Gospel: not onely vnlearned Idols, which haue mouthes & speak not: which being weary of their occupations and couet to liue easily, & to that end are entred: but also riotous dicers, gamesters, quaffers, quarrellers, adulterers and such like. If the matter were secret, I shoulde doe amisse to make it manifest, but when as it is open in the sight and view of all men, who can complayne iustly, when it is spoken of? The Lord put into the heart of our gouernours to redresse it. The same Lord heape his graces vpon your Lordship, with increase of honour in this worlde, and euerlasting life in the world to come, Amen.

Your Honors most *humble to command.*

George Gifford.

A Contention betwene *a Papist, and a Professor* of the Gospell.

PAPIST.

A Mgladd to see you well Syr, for olde acquaintãce sake, which I would be content to renew agayne.

Protestant.

I am glad also that you are in health, I sawe yee not a great while before now.

Pa. I pray you what newes? were yee at London lately? What is become of the Catholiks? I heare there hath bin great disputation in the Tower.

Pro. There hath beene disputation in deede, by reason of a proude challenge which was made.

Pa. W- might terme it a proude challeng: . hee had not beene able to make his part good. But I heard hee behaued himselfe very learnedly, and with

great victorie against all whiche were set vpon him.

Pro. Yee haue hearde moe lyes then that, but I perceiue yee are a Papist, or at the least a fauourer of Papistes, for they bragge that hee did excellently, although in very deede, hee was there shewed to be but an obstinate cauiller.

Pa. Wherfore should yee call me papist, I am obedient to the lawes, and doe not refuse to goe to the Church.

Pro. Then it seemeth you are a Church Papist?

Pa. A Church Papist, what meane you by that?

Pro. Doe not you know? I will tel ye, there are Papists which will not come at the Churche: and there are Papistes which can keepe their consience to themselues, and yet goe to Church: of this latter sorte it seemeth you are, because ye go to the Church.

Pa. Howe can you tell what is in mens conscience, you take vpon yee to iudge very deeply?

Pro. Nay there needeth no deepe iudgement, they are so shalow y a mā may easily

easily sounde them to the bottome. Although the Churche walles bee thicke, yet a manne may espy them by some creuise.

Pa. Whereby doe you know them so easily? I pray by what notes can ye discerne them?

Pru. Some of them will not sticke to maintain such popish opinions, as they knowe there is no great daunger of law for. The simple sort which can no skill of doctrine, speake of the mery worlde when there was lesse preaching, and when al things were so cheape, ẏ they might haue xx. egs for a penny. Other there be which neuer name Papists but Catholikes, and if yee reason with them, they doe it but for arguments sake, not that they say so, but the Catholikes say so. An other sort there are, and those are as pestilent as can be: for to the ende they may doe the greater mischiefe, they are Protestantes: but yet if any Preacher doe zealously beate downe Popery, hee doth rayle, hee is cholericke, hee is vncharitable, and so they deuise all meanes possible to disturbe hym,

these and such like, are ỹ notes to discerne a Church Papist.

Pap. You cal them zealous preachers and they be very sciſmatikes, and seduce the people with false doctrin, & therfore such as be wise, quiet, and stayed men, cannot abide them.

Pro. I see well that you are not of those which do it but for arguments sake, you will not shewe what the Catholikes say, but what your selfe saith. Had yee not great cause to be offended, when I said ye were a Papist?

Pa. I thinke plaine dealing is best, in very deede I take ye to be heretikes, I am a Catholike.

Pro. You take vs to bee heretikes, but in very deede I am able to proue that you are foule and ranke heretikes your selues: and farre from true Catholikes.

Pa. Yee doe vs great wrong to call vs heretikes, for we hold and be of the catholike church, which hath euer condemned all heretikes. If catholikes be heretikes, then are we also heretiks: But this latter belongeth to you, and to all other which forsake the truth.

Pro.

Pro. Nay, those which hold the Catholike fayth, are of the Catholike Church, & the doctrine of this Catholike faith wee holde, which hath alwayes condemned heretikes: and therefore yee doe vs as great wrong in calling vs heretiks, as the Pharisies and Saduces did vnto Saynt Paule when they counted him so. Acts. 24. 14.
You haue forsaken the true doctrine of the olde Catholike faith, and therefore yee are no Catholikes.

Pa. Wee are they whiche holde the auncient Catholike faith, yours is newe doctrine; wee beleeue as all our forefathers did: If your doctrine be true, then al our forefathers were damned, for they alwaies beleeued contrary to that which you beleeue.

Pro. The manner of you Papists is, to affirme things very strongly, but when yee should proue them, then are yee exceeding weake, and can bring foorth naught but poore stuffe. Yee are as able to proue these things which ye affirme, as I am to remoue mountaines.

Pa. Wee may say so of you more rightly, because you affirme muche and

proue little, I am able for to make good al that which I haue spoken.

Pro. Are yee content to make tryall who bring strongest proues, if yee bee, let me heare howe yee can disproue our faith, and afterward I will shewe what I haue to disproue yours, and so it shall bee seene which hold the Catholike faith: and which be heretikes.

Pa. I am very well content, tell me what I shall begin withall.

Pro Begin vō those things which ye affirmed euē now: proue that our doctrin is newe ỹ you beleeue as all ỹ forefathers did: that our doctrine doth condemne all our forefathers, and euery wise man will graunt ỹ yours is the Catholike faith: if ye cānot proue this, then confes that your doctrine is come frō the father of lies, & not frō the God of truth. For there is but one truth, which is Gods word, all other doctrines are of the Deuill.

Pa. If that faith which you beleeue & doctrine which you professe, bee not new, then was it beleeued and knowen in the dayes of our forefathers: but it was not heard of in their dayes, neither

was it knowen vntill ſuche time as Luther did ſet it abroach. Therefore the proudeſt heretike of yee all ſhall neuer be able to ſhew that it is of antiquitie.

Pro. Yeere are ruffling woꝛds: The pꝛoudeſt heretike of them al, is not pꝛoud enough to deale with you: but in deede if your pꝛoud conceit were no ſturdier thē your argument ye might eaſily be dealt withall. I confeſſe your Maior, oꝛ firſt pꝛopoſitiō of your argument to be true, which is this, if the doctrine which you pꝛofeſſe be not new, then was it beleeued in the dayes of our foꝛefathers. But your ſecond, which is this, that our faith & doctrine was not heard of in ẏ daies of ẏ foꝛe fathers, vntil Luther did ſet it abꝛoch, is moſt falſe, foꝛ our doctrine is ẏ holy woꝛd of God, deliuered to ẏ church by the Apoſtles & Pꝛophets. We beleue as Adam, Sheth, Enoch, & the reſt of ẏ holy fathers did beleue befoꝛe the flood: we beleeue as Abraham, Iſaack, & Iacob did beleeue, & ẏ other godly patriarks befoꝛe ẏ time of Chꝛiſt: wee beleeue as ẏ bleſſed Apoſtles of our Lord, & other holy teachers in the church a long time after thē did. But you papiſts whē ye ſpeake of the foꝛefathers,

let passe all these, whiche are the moste auncient and most principal, and draw vs to a fewe of your owne, whiche haue been within these seuen or eight hundred yeres: in which time religion hath been corrupted, and the great Antichrist, for the most part of this time hath raigned. If wee cannot proue our faith to be the faith of Abraham, let it be counted new, and let vs be taken for heretikes.

Pa. If this were true, that you beleeue, as the holy fathers before the flood, as the Patriarches after the flood, as the apostles of Christ, then doubtlesse yee are in the right way: but these are but wordes, howe wil yee proue this: we say still yee are heretikes & fallen away from the faith of these; and we proue it by this reason, because ye are fallen away frō the faith of those forefathers which succeeded these. For the fathers of our church are the successors of the apostles, therfore you being fallen from thē, are fallen from the apostles.

Pro Then yee graunt that those haue the truth of their side, which beleeue as the Apostles, Prophetes, and Patriarches,

ches did: It remayneth onely in triall which of vs hold that faith which they did. Wee proue that wee doe, because wee acknowledge nothing but the holy doctrine of the Bible, vpon which their fayth was grounded. You bring for your proofe the doctrine and succession of some men, for certayne hundreth yeares. Let vs now see who bringeth the beste and sureſt proofe, say what ye can to weaken ours, and then I will shewe that the fathers whiche you boast of, from whom wee separate our selues, are no succeſſours of the Apoſtles, and therefore in departing from them, we depart not from the Apoſtles: whoſe doctrine we hold.

Pa. What are ye the better to say yee bring the ſcripture, and yee beleeue nothing but the ſcriptures, and yee will be tryed by the Scriptures? By this yee proue that you beleeue as the apoſtles, and prophetes did, your reaſon is not good, becauſe the ſcriptures are hard to bee vnderſtood, who ſhall iudge whiche is the true ſenſe and meaning of them? who ſhall tell yee how the apoſtles and forefathers did vnderſtande them? Shall

not

not the Churche? If yee may take them after your owne interpretation, then yee will doe well enough: but the Church (which wee are) is to interprete them, and therefore wee doe still condemne you and al other heretikes, although ye alleadge the scriptures neuer so muche, because yee doe but abuse them, as the Diuell did when hee tempted Christe. Therefore yee must bring better reason then this, to proue that yee hold the ancient catholike faith, for this doth not proue it.

Pro. Oh what a trim shift is this: heere is as prettie a iugling cast as euer ꝓ diuel could play, to bleare the eies of the simple & vnskilfull, to make them beleeue that ꝭ scriptures are nothing without the interpretation of the Church of Rome: Eache man must light his candle there, or els hee shall goe in the darke. This is one of the most subtill and craftie cauils which you Papistes can make, & one of the strongest pillers whiche your kingdome is builte vppon. For when yee cannot denie but that the Scriptures doe speake for vs, then yee flee to this, that they are hard to

bee

bee vnderstoode, yee woulde make vs beleeue that when they speake of one thing they meane another: when they speake of good they meane euill, when they sette foorth heauen, they meane hell.

Pa. It is like you will answeare trueth, when yee charge vs with so great and manifest a lye, where can yee shewe that euer anye of our side hath spoken or written, that when the scripture speaketh of one thing it meaneth another.

Pro. Is that such a lye, I pray you what is the cause why yee tel vs the scriptures are hard, when they speake so fully, so plainely, and plentifully, and with suche consent & agreemēt in those things which are the principles of our faith, if it be not, that when they speake of one thing they meane another? Wherefore shoulde wee not vnderstande what GOD saith vnto vs, if hee deale simplye? Wherefore did the Lorde speake by his Prophetes and Apostles to the simple and common people, if they coulde not vnderstand what he said? I cannot tell, what

other

other reason ye can shew, why they shuld be so darke as you make them.

Pa. Are yee then in good sadnesse of this minde, that the Scriptures are not hard to be vnderstoode? and are they not vncertaine, because they maye bee expounded diuers wayes?

Pro. I doe not deny but that as S. Peter saith, There be some things harde to be vnderstoode, which the vnlearned and vnstable do peruert, as they do other scriptures to their owne destruction. I confesse with the Author of the Epistle to ỹ Hebrues: That ther are things hard to bee vnderstood, because we be dull of hearing. Also the iust iudgement of God vpon the wickednesse of men, as it is set foorth by the Prophet Isaiah, in hardning their hearts and blinding their eyes, that in hearing, they may heare and not vnderstand, in seeing they may see, and not perceiue: and also in causing the woorde of God to be vnto them as a sealed booke, doth make the Scriptures hard to be vnderstood. Now although they bee harde also in some sorte euen to the godly and diligent man, and those whom god doth teach,

2. Pet. 3.

Heb. 5.

Isaiah. 5.

Isaiah. 29.

teache, yet they are not hard as you make them, that is to say, that in no wise they may bee vnderstood or haue any certaintie in them, but by the interpretation of ỹ Pope and his cleargie. For ỹ is most blasphemously to take away the light from the most pure and cleare worde of God. This therefore is but Diuelishe craft by whiche yee woulde driue vs from Gods word, which standeth sure on our side, and maketh flat against you. The Scriptures can bee expounded rightly but one way: hauing but one sense.

Pa. That whiche you doe alleadge out of S. Peter doeth make for vs, where hee saith, That the vnlearned and vnstable doe peruert not onelye those harde thinges, but also all other Scriptures to their destruction. Likewise the same apostle saith, That no Scripture is of priuate interpretation. Saint Paul saith, that the Church is the pillar & ground of truth. Then I reason thus, the vnlearned do peruert the scriptures, therfore they are not to deale with them: no priuate person is to interpret the scriptures: therfore none but the Church

2. Pet. 1.

1. Tim. 3.

or

or thoſe which haue ẏ authoritie in the Church: and becauſe the Churche is the piller of truth: whoſoeuer doth ſeparate himſelfe from the church, doeth depart from the truth. And by this wee doe ſtill proue that you are all heretikes and ſciſmatiks, & do peruert the ſcriptures, becauſe you take them not as the Churche doeth expounde them. The ſcriptures ſeeme to bee on your ſide, but they are not, they ſeeme to bee againſt vs, but they are not.

Pro. This is very ſounde ſtuffe, yee make three ſtrong concluſiõs out of three ſentences of the ſcripture. In the firſt yee reaſon thus, the vnlearned do peruert the ſcriptures, therfore none can vnderſtand ẏ ſcriptures but the learned: by this, your meaning is to ſhut out all ẏ layitie as you call thẽ from iudging of doctrine, & to allowe vnderſtanding of the Scriptures to none but the learned, that is, the Cleargie of Rome, for that wee ſhal haue by and by. But ye ouerſhoote your ſelfe much when ye thinke ẏ S. Peter by vnlearned men, doth meane ſuch as haue not bin brought vp in ſchoole learning, & ſo put that diffe-

rence

rence betweene cleargie & laytie: No he cõfiteh al those learned which are taught of God, both of ẏ cõmon sorte of people & other: & all those are vnlearned which are not taught of god: althogh otherwise they abõnd in all knowledge of tõgues & arts, or whatsoeuer. Such as haue lerned christ Iesus, & him crucified, and so are become new creatures in Christ, they are learned: For in him are all the treasures of wisedome and knowledge. Hee that hath not learned Christe, hee is vnlearned. If hee bee not new borne, but as S. Iohn saith, committeth sinne, hee hath not seene him nor knowen him: although otherwise he be neuer so studied a mã in the scriptures. For this cause wee see that the poore Publicanes are called the children of wisedome, because they imbraced the doctrine of Christe, when the great Doctours the Scribes and Pharisees, were starke blynde. They sayde none followed Christe but the multitude whiche knewe not the lawe, whiche were accursed. When as indeed they were blinde and accursed themselues, and so fareth it now with the pope and his shauelinges:

Col. 2.

1. Iohn. 3.

Matth. 11.

Iohn. 7.

they

they say the people cannot vnderstand the scriptures, when themselues do not. The next sentence vpon which yee conclude is out of Peter also: Where hee sayeth, no scripture is of priuate interpretation: frō hence ye fetch an inuincible argument to proue that none of vs may interprete, but Rome only: No priuate man is to interprete the scriptures, because no scripture is of priuate interpretation: all those which are not of the Popish clergy, or which haue not authority in the Churche from the Pope, or doe not expound as the Church, are priuate men: therefore none of those are to interprete the Scriptures. Here the Pope like a greedy cormorant will haue all to himselfe. But ye deale deceiptfully, or at the least vnskilfully with the Text which ye alleadged. For Saint Peter when hee sayth priuate, doth not speake it to make this difference betweene men, as though for interpreting the scriptures, some should haue authority, and some should be priuate: but he setteth men against God, calling ỳ priuate which is of man. For he doth reasō thus: the scripture was not giuen by the wil of man,

man, but by the spirit of GOD: therfore the interpretation therof must be of God, and men must not bring that whiche is their owne. If the interpretation bee by the spyrite, then is it not pryuate. If it be out of mans brayn, although it should be ye Pope & al his Cardinals, yea ten thousand Popes, it is still priuate: after the sense in which Saint Peter doth cal priuate. For let any skilful man in the greeh tongue looke uppon the word, which is ideas epiluseos, and he will confesse that it doth signifie, that which is ones own. Then the sense is plain, and it is also manifest how peeuishly we peruert the word of God: what manner of argumente is this? a man mape not in the interpreting of the Scriptures bring that which is his own: therefore none may interpret them but the Church of Rome. Your last reason is not worth aunswering: for although it is most true, that the church is the pillar of truth, and that those are void of truth, which abide not in the Church: yet this is as false, that the Pope and his companie are the church of Christ, as the other is true, and therfore wee are no he-

retikes nor Schismatickes for departing from you, whiche are a venue of theeues which haue conspired against the truth.

Pa. Two grosse things & strange I gather out of your words, the one that ye woulde haue the people of themselues, to iudge of doctrine; the other, yee will haue no other interpreter of the sense of the Scriptures but the Spirite. I pray yee, I am an vnlearned man, and woulde faine knowe which is the truth; I heare you alleadge the Scriptures in one sense, and you say you haue the spirite, our men alleadge them in an other sense, & say they haue the spirit: the Anabaptists, they haue the spirit, the Arians they interprete by the spirite: what shal I doe, here is euery man hath the spirit, & yet euery one goeth a cōtrary way. It is manifest therefore that here needeth a more certaine thing to leane vnto, or els the simple man cānot tel which way to turne him. What shal he do now, but looke how the church beleeueth & rest in that. For hee must haue ẏ which may teach him to knowe which of all these

hath

hath the true spirite, or else hee is neuer the neere.

Pro. Ye find 2. grose things in my words, one of thē is ẏ I say the people can iudge of doctrine, whē it is preached. What doeth our sauiour Christ when he saith, My sheep heare my voyce, a stranger they will not heare. They flie from strangers: can they know the voyce of the true shepherd from the false, and can they not discerne doctrine: The other is, that I will haue none other interpreter of the sense of the scriptures but the spirit: S. Paul saith ẏ eare hath not heard nor ẏe ie hath not seen neither raine into mans heart, ẏ thinges which God hath prepared for them ẏ loue him: but God hath reuealed them vnto vs by his spirite: for the spirite searcheth all things, yea the deepe things of God: And the great doubt which ye put forth in the simple man which wold faine vnderstand the truth, & which of al those four ẏ ye named haue the spirit. I answere that if he himselfe haue not the spirite of God to teache him: hee shall not bee able to iudge: but if the spirite doe teach him, then can hee finde it, for the spirite

John 10.

1. Cor. 2.

which doth teach the one to vtter the doctrine, which is his, doth teach the other to know that doctrine, and in them repriseth vnto it, being his owne: and therfore Saint Iohn saith to all the Christians. Trie the spirites whether they be of God, by your saying the people should not be able to try them. And so he should teache them that which did not belonge vnto them.

1. Iohn. 4.

Pa. What a trimme colour you seeke vpon the matter, and howe pretily you can shift: but I will lay open your subtiltie. To proue that the vnlearned people can iudg of doctrin preached, ye alledg the saying of Christ. My sheepe heare my voyce &c. I pray you sir, if a manne shoulde demaunde of yee, whether hee meaneth that this shall be immediatlye or not, and whether, when he saith they shalbe al taught of God, doeth hee exclud the ministry of men or not, I know ye will say the voyce of the great shepheard is hard when those which he hath appoynted to be shepheards doe vtter his doctrin. Ye will also say, that although God teach, yet hee doth it by the minis-

rie

stry of men. Then I answere that the vnlearned people are to heare the voice of Christ from the Pope, who is their great shepheard vnder Christ, and God doeth teach them by him: they are to sticke & cleaue to his determination: of theselues they cannot iudge, but they must doe it by him: he must tell them which is the woolf, and which is the false prophete. They cannot tell which commeth with the true spirit, or which spirit is of God, but as he doth direct them. And for this cause we say still, that you haue not the true Catholike faith, nor the Scriptures on your side, nor the true sense, because ye are gone from the only true expounder of them.

Pro. All that I haue brought is but a colour & a pretie shift, & easily disclosed wt on poore distinctiō of mediate & immediate. But I pray ye sir, how doth this hang together, the voice of the true shepheard is hard whē it is vttered by mē, therfore the way to know it is by mē. God teacheth by men, therefore God teacheth to discerne the spirites by men: or if it be so must this needs follow ẏ the Pope, and his cleargie

are those men, which must do ỹ deed. This is a strange thing, Christ Iesus, S. Paul, S. Peter, S. John, & others do foretel the people of false prophets, ỹ only way & remedie to auoid thē, as you say is to hang vpō ỹ pope, & yet none of al these or any other hath so much as once noted it: nor tel the poore people by whose direction they might be safe in so extreeme danger.

Pap. There was no neede so long as Christ & his Apostles liued to tel them so, for they taught them this thing, or howe can you tell they did not, they might though it bee not written, is all written which they did teach?

Pro. Heere is mightie strong geare, this were able to set vp a pope, if he were throwne down, & to reuiue him againe, if he were hanged. No maruell forsooth though Christ nor his Apostles did not tel the people, ỹ the pope & church of Rome, should be their refuge whē hereticks should seeke to seduce thē: because there was no need so long as they liued: this were somwhat if they had told only of the false teachers of their time: but when they foretel the great dangers and mischiefes which

should

shoulde be in the Church long after their dayes, being aboue all thinges most chary of the safetie of the same, this were verie absurde, not once to giue any note of the surest remedie. S. Paule saith to the elders of the Church of Ephesus, that hee did knowe that after his departure there should enter in grieuous wolues not sparing the flocke, and there shoulde rise of themselues which should speake peruerse things, and draw Disciples after them: & yet he speaketh of no remedie but that whiche was banished in your Churche, namely carefull & diligent teaching. For he saith, therefore watch & bee mindeful, &c. Saint Peter he saith, as there were in times past false prophets among the people, so shall there be false teachers among you: and afterward he sheweth this remedie, not willing them to hang their faith vpō his chaire, or successour, but to call to remembrance the woordes that had beene tolde them of the holy prophetes, and by them the Apostles of Christ. Saint Iohn saith, little children it is the last houre, yee haue heard that Antichrist shall come, I say there are alreadie many Antichristes Acts. 20.

2. Pet. 2.

1. Iohn. 2

in the worlde: and a little after he telleth them how they shall escape the danger: but (saith he) you haue receiued an anoynting, what, from the Pope, or his greate Apple? No, but from the holy one, and knowe all things. Againe, yee needs not (saith he) that any man teach yee, but as that annoynting doth teach you. Christe Iesus foretelleth, that there should rise false Prophetes, and doe suche wonders, that if it were possible, euen the elect should bee deceiued: but that (as his wordes doe moste plainely shew) is impossible: & why, doth he say because I will leaue a Vicare & as many as hang vpon his sleeue shalbe safe, not so, but because God hath chosen them. For he doth keepe them, and none is able to take them out of his hand. Hee saith in another place, beware of false prophets which come vnto you in sheepes cloathing, but inwardly are rauening wolues: and whereby shall men knowe them? Hee saith by their fruites. But howe knowe wee whether hee did tell the so or not, hee might, though it be not writen: alacke, alacke,

Mat. 24.

Iohn. 10.

Mat. 7.

Pap. I know your sect make but a scoffe at the traditions of the Apostles, which were not committed to writing: but let that goe, it is but a folly to perswade those to beleeue, which haue denied the faith and despise the Catholike Church.

Pro. The Pope of Rome hath a great chest ful of traditions which Saint Peter did not put in writing, but he hath: and whosoeuer doeth not beleeue these hath denied the faith, and despiseth ỹ Catholik church. This is not your best way, your best way is to stand to this, that the Pope hath authoritye to decree what hee will: and so your traditions shall stande sure though they bee flatte againste the worde of God. But I am content to let this go also, and to returne to that which wee had in hande: and because I would haue the matter made a litle more plaine, I will demaund a question or two at your handes. Was there not a Churche in the worlde before the comming of Christ Jesus?

Pap. Who doeth denie that the

Iewes were the Churche and people of God.

Pro. Then tell me further, whether had they the worde of God or not, to instruct them, & to ground their faith vpon?

Pap. They had the bookes of Moses, they had the bookes of the prophetes: they were bidden to heare them.

Pro. Who were appointed in the Church to expound the law, and the prophetes vnto the people?

Pap. The high prieste, and other priests, and Leuites, which God appointed to haue that office.

pro. Did the high Prieste whiche succeeded Aaron depart away from the truth, and seduce the people at any time, and likewise the other Prieste and Leuites?

Pap. What though they did? they crucifyed Christe: yet it followeth not that the pope and his cleargie can erre, because Christe promised to bee with them to the end of the worlde.

Pro. I will come to that promise after-

afterwarde, but tell mee howe did the Churche in the meane time, when the hygh prieſtes and rulers taught contrarye to the truth? What were they to leane vnto nowe? Where was the Church?

Pap. It was in Chriſte and thoſe which beleeued in him, theſe were the Church, and hee that ioyned himſelfe to theſe did right, and had the true faith.

Pro. The high Prieſtes and Rulers in the Church, coulde fetch their authoritie and ſucceſſion from Aaron, whiche was many hundreth yeeres.

When Chriſte taught againſt theſe: and they againſt him: alleadging that they were Moſes Diſciples, they did knowe GOD ſpake to Moſes, as for him, they did not knowe whence he was: they were the Church and had authoritie, they demaunded of him by what authoritie hee did thoſe thinges, and who gaue him that authoritie: they ſaide hee ſeduced the people, and that none followed him but the common people whiche knewe not the law, which were accurſed; they

Iohn. 6.

Mat. 21

Mat.15. they accused him that he brake the tradition of the Elders: he brake the Sabboth and such like. Now did the people knowe who had the truth he or they?

Pap. They might know by the myracles which he wrought when hee cast foorth Diuels, and healed diseases.

Pro. They said, he did it by ỹ powet of Beelzebub the prince of the Diuels: & so blinded themselues and al other whom God did not teach by his holy spirite: and

Iohn 1,0. therefore he saith vnto them, Why doe ye not heare my voyce? because yee are not of my sheepe. Also in another place, those

Iohn. 8. that are of God heare the woordes of God, you therfore heare them not, because you are not of God.

And where as you speake of myracles which he wrought: howe did the people

Ihon, 10. know that Iohn Baptist was of God, seeing hee wrought no myracle? There can be nothing more plaine then this, that the people did not stay their faith vppon the succession of the Priestes, nor vppon the antiquity of traditions in the Church ordayned by the fathers, nor vpon the consent of ỹ clergie, nor any outward thing,

for

for then they ſhould haue refuſed Chriſt: but they were giuen vnto him of his Father, & taught by him, and therfore heard his voyce, & beleeued in him. Bleſſed art thou Simon, fleſh and bloud reuealed not this vnto thee, but my father which is in heauen. Euen after this maner doe the Romiſh Phariſies deale now againſt the Goſpell, and the true beleeuers: we are ỳ church, we are the ſucceſſors of Peter, ye muſt be iudged by vs: your doctrine is newe: ye breake the traditions of the Elders, ye are ſeducers and heretickes: but when ye haue ſaid all that ye can, we ſtand ſtill vpon the rocke of Gods truth, which fleſh and bloud hath not reuealed vnto vs, but the father by his ſpirite.

Iohn. 6.

Iohn. 10.

Mat. 16.

Pap. Heere is much a doe, and yet nothing to the purpoſe. You make a compariſon betweene our Church & the Church before Chriſt, and becauſe the people then did not ſtaye vpon the rulers of the Churche, therefore they muſt not nowe, howe followe this? Doe ye not knowe that there is greate difference, Chriſt made promiſe that he

Mat. 28.

woulde

woulde be with our Churche vnto the ende of the world: and therefore it can not erre. Now because the Church can not erre, all those must needes be heretikes which depart from it.

Pro. There is great difference between our Church say you, & the church of the Iewes: is the great difference in this, that yours are the greater phatises: do say you, that our church can not erre, because Christ hath promised to be with it to the ende of the world. I marueil much in what scripture a man shall finde that same promise, where Christ saieth, I will bee with my holy vicar the Pope to the worldes ende, and hee shall neuer erre: I suppose a man shall finde it eyther in Legenda aurea, or in some suche Canonicall Scripture. I knowe you will say it is in the newe Testamente, for Christe did promise his Apostles that hee woulde

Iohn 16. sende them the comforter, and that hee would be with them vnto the ende of the worlde.

Yee reason thus, Christe promised to bee with the Churche, therefore with

the

the Church of Rome: your conclusion is very nimble and commeth scipping in before he be called, but it must be sent away like a scipiacke, and be taught better manners, is there also (as you say) so great difference, that the Church before Christ had no such promise: was the true Church euer without the spirite of God? had they no promise that way? what faith God by the Prophete, or what meaneth this, I haue chosen Sion, here wil I rest, here shall be my habitation for euer. And likewise when the Prophet Iesay sayeth, but Sion saide, God hath forsaken mee, and the Lorde hath forgotten mee: what doeth the Lorde answere? can a mother forget her childe, and not pitie the sonne of her wombe? though these shoulde forgette yet will not I forget thee. Behold, I haue grauen thee vpon my hands, and thy walles are euer in my sight: are these no such promises as yours haue? You see for all these, the builders refuse the stone, which is made ẏ chief corner stone: the rulers in the Church and such as succeeded ẏ holy priests of God, fel away, neuerthe-

Psalm. 132.

Iesay 49.

Psalm. 118.

les God

God preserued his Church, so the Pope his Cardinals, his Bishops, and Priests, became and are very hell hounds, and yet God doth preserue his litle flocke: they should be in a most miserable case, if they hadde none other guyde but that horred beast of Rome, for the church that is the elect can not erre to destruction: but the Pope is a Captaine of Heretikes.

Pap. This is your spitefull spirite by which ye do blaspheme, but the holy father is neuer the woorse for your raylings: it is all the reason ye haue against him.

Pro. As great rayling and blasphemie, as if a man should call the Diuel a Dragon: for Saint John doth call the Pope *Theron*, which is a fierce, and sauage beast. But let vs come to the matter againe, when ye charge vs with new doctrine, and make the cause to be this, that we depart from that doctrine which your church hath beleeued now certaine hundred yeares, against which we alleage the eternall word of God, then ye shift vs off with this, that we can not vnderstande the woorde, vnlesse we receiue the meaning

meaning thereof from your Church: and although wee haue the most cleare testimonies of the Scriptures against you, yet yee set light thereby: and all because your church cannot erre, and you expound them otherwise.

¶ Therefore there is by your doctrine no rule left for a man to build his faith vpon, but the expositions of the gouernours in the Church. Answere mee directly vnto this, were there no false Prophetes in olde time amonge the people of the Jewes?

Pap. The Scripture doth shew that there were sometime a great number at once, and the Church of God did euer condemne them.

Pro. But tell mee, how did the people know who were the true Prophetes and who were the false? The one side commeth & they say, thus saith the Lord: no saith the other side, that is false, thus saith the Lord, quite contrary to the other: and not onely at sometymes a multitude of false Prophetes against one true sent vnto them of GOD, but also the high Priests and other Priestes and Gouer-

nours in the Church, taking part with them against the true Prophet. Where was then your golden rule whiche yee would haue the common sort to measure their faith by, I beleeue as the Church beleeueth: I cannot iudge: I must not meddle with the meaning of the Scriptures?

Pa. Proue this whiche yee haue saide: it is an easie matter to affirme, & you are readie to doo that, but your proofes come slowly. Can yee shew that the high priestes and gouernours in the Temple did ioyne with the false prophetes, against the true prophetes?

Pro. They come a little faster then you would gladly haue them: or els you would not bee so calme, if there were but a little matter of colour against vs for want of proofe you would set vp your bylles by and by, and yee would crowe: but when the matter brought out doeth choke yee, then yee say there is nothing brought. Yee bid mee proue that, when there were false prophetes, and that sundrie against one, they had the priestes and rulers of the Church of their side. Read

Jere-

Jeremias the Prophet, yee shall finde the false prophetes against him, & the priestes also: and euen as you say against Luther, and other which imbrace the holy gospel, they be heretikes, the Pope cannot erre: So say they for themselues against Jeremias, come let vs imagine some deuise against him: for the lawe shall not perish from the Priest, nor the councell from the wise, nor the worde from the prophet: Were the godly people nowe which forsooke the Priests, Princes and prophets, and gaue eare to Jeremias, Apostates? Did not the Lord tel him at the first when hee sent him, that hee shoulde haue the people, the Priestes and Princes against him? Also nee may see it very fully and plainely expressed, that Pashur the prieste which was appointed chiefe in the house of God, did smite Jeremias, and put him in the stockes, when hee heard him prophesie: heere was a right Pope, and a stout Bishop: that durst set Gods Prophet in the stockes. This thyng is set foorthe in sundrie places of the Prophetes, how the Priestes and the false prophetes were lincked together against

Iere. 18.

Iere. 1.

Iere. 20.

the true messengers of the Lorde.
For yee may see howe the Priestes and
Iere.26. Prophetes, and people lay hold of Iere-
mias, and woulde haue put him to death
for the Priestes and Prophetes accused
Jeremias before the Princes, that hee
was worthie of death.

Ezechiel.22. The Prophet Ezechiel also complai-
neth grieuously of the Priestes and the
Prophetes. Also long before this time of
Jeremias and Ezechiel, the Lorde com-
plained of the Priestes and Prophetes
for their wickednesse. For thus he saith,
Mica.3. by Mica, the Princes iudge for bribes, the
Priestes teach for reward, & the Prophets
doe prophesie for money. Beholde also
what god complaineth against the Priestes
and Prophetes, euen in the dayes of the
moste godly Kyng Iosias, as yee may
Sophonie.3 reade in the Prophete Sophanie. Like-
wise where the holy Ghoste sheweth the
cause of the greate destruction whiche
2.Chro.36 came vpon Hierusalem: hee saith that
all the chiefe Priestes and people com-
mitted many transgressions, according to
al the abhominations of the Heathen, and

defiled the house of GOD which hee had sanctified in Hierusalem: and howe God sent vnto them his Prophetes, but they would not heare them. See then, if the wickednesse of the Priestes drawe the Lord out of his Temple, vnto which hee had made so glorious promises, and which he had chosen to be the place where hee would bee worshipped: shall wee nowe tye him to that chaire, from whiche there haue come, the most horrible villanies against God, almost that euer were committed in the worlde: shall wee say that the moste pure and moste holy God, hath fastened him selfe to the mother of whoredomes, and abominations?

Pap. Yee take great paines to small profit, for a man may in a worde ouerthrowe all that you haue built: ye haue shewed howe the priests & gouernours in the Temple did corrupt their wayes and ioyned with the false prophetes against the true messengers of the Lord. Ye gather out of this that there was no rule left in the church for the people to trie ỹ worship & seruice of God by, but this cõclusiõ of yours doth not follow, be-

because the corruption of maners and
withstanding the true Prophetes, dyd
not hinder but that they remayned stil
the Church, and the worshipp appointed
in the Temple was not to bee despised,
for if any did forsake it, they were in
deed apostats: for when they were euen
at the worst, Christ sendeth such as hee
had cleansed of the leprosie to shewe thē
selues to the priest, and to offer the gift
which Moses had cōmanded. This must
needes be so, for otherwise, how should
that saying of Christ, *dic ecclesie*, tell the
Matth. 18. Churche, be a perpetuall rule to all the
peoples: if there bee once no Churche
visible to tel ꝑ cause vnto, where is then
ꝑ doctrine & precept of christ? Here ther
fore, I say stil ye be heretiks & apostats,
insomuch as ye haue departed frō ꝑ ho
ly mother ꝑ church: ye haue forsakē the
fellowship of ꝑ faithfull: & ꝑ which you
preted, ꝑ abuses of the Church, is no ex-
cuse at all: for will ye forsake your mo-
ther, because she wanteth perfe & bew-
tie, or because there is some defotmitie
in her? ꝑ abuses are to be reformed, the
thing must not be destroyed. I would
wish ye therfore to returne, and to sub-

mit your selues againe, and not to caste away your soules, for ye be all damned heretikes which be out of the church.

Pa. The breath of your mouth is very strong, when as with one blaste yee are able to ouerthrow whatsoeuer a man can bring out of the worde of God. But yee deceiue your selfe greatly, for Gods truethe will stande when you shall fall. Your poore and silly shifts will stand yee in no steede: yee make your reason after this maner, when the priestes were most corrupt, eyther in maners, or withstanding the true Prophets, yet they remayned still the Church, and the seruice and worship in the temple, was not to be despised: in any did, thei were apostats. This ye confirme by such as Christ hauing cleansed, he sendeth to offer to ỹ priest: & thē by a perpetual rule ẅ christ gaue, *dic ecclesiæ*, tell ỹ church. Hereupō ye cōclude againe ỹ we be heretikes, because we haue forsakē ỹ church of rome, where ye tel vs that the abuses should not driue vs to do so, we must not forsake our mother, for some deformitie, and wante of beawtie: I will answere yee that this argument maye

eaſily be denied, whē ye ſay thoſe which did forſake the worſhip in the Temple were Apoſtats, therfore thoſe which forſake the Church of Rome are heretikes & apoſtats: for to make this hold, ye muſt firſt proue that God hath tied his religiō now to Rome, as he had thē to ỳ temple, and ỳ he hath choſē rome, as he then choſe moūt Siō: which ye ſhal neuer be able to doe, becauſe it is moſt falſe. And then yee muſt proue ỳ your worſhip wch ye maintain is ỳ which God hath commanded, & then doubtles he that ſhall depart from that, is an heretike. For if any did depart from worſhipping in ỳ tēple, he was not an apoſtat for departing from wicked prieſts, but for refuſing ỳ which God had appointed him to do. We depart not but from a den of theeues, & frō an heape of damnable errors, & not frō ỳ which God hath cōmaunded: & ſo chriſt ſēdeth ỳ Leapers wch he had cleſed, to fulfil the law of God cōmanded by Moſes, wch was to be done, and to be done no where but in ỳ tēple where ỳ prieſts bare the ſway. The other real wch ye bring, as a perpetual rule of chriſt, *dic eccleſiæ*, tell the church, is of no value, for although the rule be perpetuall, doeth

it therefore follow that it can alwaies be put in practise. Hath Christ by that rule, where he saith, if thy brother offend against thee, reprooue him, if that doe not serue, take one or two with thee, if hee will not heare them tel the Church, &c. Set down that there shalbee euer a true and visible Church which wil correct the offenders: How say yee to the Churche of Israel in the dayes of the Prophete Elias, when he complayned to God, that they had killed his Prophetes, digged down his Alters, and that he only was left, & they sought his life: God made him answere, that he had a Churche among them, I haue lefte vnto me seuē thousād in Israel, &c. which Elias did not see, where was Dic ecclesiæ nowe become? Must they bring their Dic ecclesiæ to those whiche are fallen away from God, and will excommunicate the children of G O D, as the Pharisees dyd the blinde man? Did hee euer come vnto them to be absolued? When your diuelish sinagogue doth excōmunicate vs, we bee the nigher vnto Christ. It is true which you say þ the true Churche must not be forsaken for certeine abuses,

I. Kings. 19.

Iohn. 9.

but if ẏ abuses be such as vtterly destroy the fayth, as yours are, then is it no longer the Church of Christ: but a companie of wicked Helhoundes: and therfore yee doe but lose your labour when yee exhorte vs to returne to your Churche, which is no mother of ours, but shee is the whore of Babilon, which hath filled the earth with her fornications. Ther are none blessed vnlesse they depart from her, her wayes are the wayes of damnation, come out of Babilon saith the Angel of our God.

Reuel. 18.

Pa. I could answere you again with words, but so I should but spende time, neither do I like of long circumstances without matter, which is the fashion of you heretikes, when yee haue no sound reasons, then to make a shew of speech, and to fall to rayling.

Pro. You cannot abyde woordes without matter: neyther canne your meeke spirite tell whiche way to fall to rayling: but let anye indifferent man reade ouer the bookes whiche your greate Catholike Doctours set foorth, and he will confesse that in many words

there

there will be founde litle matter. Take away your vntruthes, slaunders, and spitefull raylinges, there will be but a litle left behinde. If wee speake of you, that whiche the Scriptures pronounce against yee, by and by we rayle. Did Iohn Baptist rayle when he called the Pharisees, The generation of Vipers? But seeing ye loue matter, let vs see it, to prooue our doctrine to be new: yee must bringe stronger reasons then that the Churche of Rome for certayne hundreth yeeres hath not allowed it: there is no poynt of our faith, but it is farre more auncient then your popish decrees: your baulde and doltishe shifte, to driue vs onely to your exposition of the Scriptures is not worth a strawe, Gods holy spirit hath bestowed great gifts vpon his church in these last daies. Proceed with your matter. Math. 3.

Pa. Nay yee shall not so slylie conueye your selfe: ye make small accompt of the interpretation of the Churche of Rome, which agreeth with all the holie Doctors & Teachers euen frō the time of

of the Apostles. Your exposition of the woorde begunne of late in Germany: and therefore is not to be taken for Catholike.

Pro. Seeyng ye must needes lye, it is good to lie for somewhat, al holy Doctours and Teachers from the Apostles are on your side: this all doeth signifie none: For the verie truth is, (as euerye manne that can reade their writinges may see) that they be (except in a very few points) all against ye: sauyng such holy deuilles, as within these latter times haue beene the Popes owne Doctors. Our exposition is ỹ same which the godly fathers (before Antichrist had gotten the vpper seate in the Temple) vsed: and therefore Catholike: although your mother disallowe it.

Pa. Nay heretikes be liers, we say the truth whē we do chalenge the auncient Doctors and Fathers to be of our side: Wee succeede them, wee honour, loue, and commend them more then you, we pray for their helpe, you seeke to deface and pul downe all remembraunce of them: let all the worlde bee iudge whose

whose side they are like to bee of; ours or yours, when wee haue thē in so great and high estimation, and you set so light by them. Can we bee fallen from them, (as you say) being so readie to doe them all the homage wee can? Our heartes doe witnesse that wee doe it in simplicitie.

Moreouer, all your matter is not worth a straw, which yee haue brought out of the Church of the Iewes: ye haue shewed that in Israel Elias coulde see no Church: that in the Temple, the priests and false Prophets did conspire against the true messengers of the Lorde. This were some what if yee coulde shewe it in our Churche, vnto whiche Christe hath made his promise neuer to forsake it, but to giue it his spirite to the worlds ende. Your matter is to weake to ouerthrowe so greate and manifeste truth.

Ro. It is indeed a certaine & sure thing that her etikes will lye, and therfore you Papistes, whose religion is a verse

hotche potche, a dounghyll of all grosse heresies, will not sticke at that.

But heere is a great reason brought, to proue that the holy Saintes of God, are of your side, and not of ours. The holy fathers are like (as all men may iudge) to bee of theyr side, which succeed them, which do most loue them, honour them, and commende them, but therein who knoweth not that yee goe beyonde vs, whiche yee accuse to deface their honour.

And therefore they bee of your side, and must needes take you to be their speciall friendes. In deede wee confesse that you doe giue that honour to the Saynts whiche wee denie them, and therefore yee seeme to loue them more then wee. But when the matter commeth to the due tryall, euery man shall easily perceiue that it doeth not therefore follow that they bee of your side: because it is no true loue nor right honour which yee giue vnto them: nor such in deede as they can in any wise accept of: for when as all their delight and ioye was that

God alone shoulde bee worshipped, and haue al his whole honour reserued to him selfe, howe can they take it well at your handes, when ye play the arrant theeues, and most vilanously rob god to giue vnto them?

Are there any good men here in earth which woulde bee content to see theeues spoyle other mens goods and to bring the same vnto them? If not, howe shoulde the blessed virgin, the holy Apostles, and other Saintes of God, counte those Sacrilegious wretches to be their frendes, which rob and spoyle God of his honour, and thrust Christ frō his office, to bestowe vpon them. No, those honour them which follow their steps, in giuing all honour to God, they loues and helpe the truth, whiche was dearer to them then their liues and therefore are of they? side which walke in the truth. Moreouer, your lone and honor which you giue and bestow vpon them, is euē such as the wicked Apostates among the Jewes did bestow vpon the holy prophetes of GOD. Thus Christ speaketh, Woe be vnto you Scribes

Mat. 23. Scribes and Pharisees, yee Hypocrites, because yee builde the Sepulchres of the Prophetes, and garnishe the Tombes of the righteous: and yee say, if wee had beene in the dayes of our fathers, wee woulde not haue been Partakers with them in the blood of the Prophetes. Will yee say that these did loue the Prophetes, which did so much hate Christe, did they honour the Prophetes, and dishonour Christe? Euen such are you, yee honour the holy Saints of aliue, but if they were aliue on earth, yee woulde murder them.

In the next place yee make that to bee nothing which I alleadge concerning the Church of the Iewes, yee require that I shoulde shewe some such thing in youre Church. What say yee to this, that Saint 2. Thes. 2. Paule saith there shoulde bee a falling away, & the man of sin shoulde be set vp. And Reuel. 13. when Saint John speaking of the same apostate saith, that all the worlde wondred and followed the beast. And againe Reuel. 13. in the same Chapter hee saith, that whosoeuer woulde not worship the Image of the beast they shoulde bee killed:

and

and hee caused all both small and greate, rich and poore, bond and free, to receiue a marke in theyr right hande, or in their forehead. And that none might buie or sel but he which hath the marke or the name of the beast, or the number of his name. Yee wil not deme also but that which Sr. John speaketh of the woman persecuted by the Dragon, is meant of the Churche, for the place doeth plainely interprete it selfe, when hee saith in the last verse of the Chapter, That the Dragon was wroth, and went and mad warre againste the remnant of her seede, which keepe the commandements of God, and haue the testimonie of Jesus. Beholde, howe hee sheweth there that this Churche shoulde bee nourished in the wildernes for a time, times, and halfe a time, from the presence of the Dragō. Where was thē the visible Church? Where was now *Dic Ecclesia*, tell the Church, if yee will understande it so fully?

Reuel. 12.

Pap. Must those thinges needes bee expounded against vs? Can it not bee taken but againste the Churche of Rome?

Pro. That Prophesie of S. Paul, of the Apostasie by the man of sinne, and the description of the kingdome of Antichrist by S. ame John in the Reuelation, cannot with any shewe be turned vpon any other saue the Pope and his clergie. But I will come vnto this thing more particularly afterward. Ye cannot now deny but that there might be and was, so great decay of truth by Antichrist, that a man could not alwaies see a visible gouernement of the church: seeing Antichrist was y head: and all thinges were done at his will and appointment.

Ra. You would make the world beleeue what ye list: but let the beleeue yee that will. It is a like matter that god would forsake his church so many hundreth yeeres, & suffer all our forefathers, which were better then we to be deceiued and to perish. No, no, I wonder we were like them: they were wiser then we are. It is maruell that they should be so farre wide, and no man to reproue thē. There is no wise man, but hee will take it to bee the more surer way to cleaue to

so many godly and wise forefathers, & good Saintes, then to take parte with a fewe schismatikes and newfangled rashe heads, which wil not stick to condemne and ouerthrowe all good orders, bee they neuer so auncient. Oh, this corrupte age whyther will it rende at the last?

Pro. What we goe about, or woulde make the worlde beleeue, God himself is both witnesse and iudge: to him & to his holy truth we appeale. It is vnlike that God would forsake his Church so manie hundreth yeeres: no he neuer forsooke it one houre, no not euen when it seemed to bee quite destroyed and wasted by Antichrist. He neuer suffred al our forefathers to bee seduced and to perishe: neither did hee euer suffer any one of our godly forefathers to perish: he forsooke Antichriste and his brood, as a den of theeues, which forsooke him: he forsooke all those which receiued not the loue of the truth that they might be saued: and sent them strong delusions to beleeue lyes. That so they might bee damned: as Saint Paul 2. Thes. 2. setteth it foorth. This was neither

all the forefathers, nor yet so many hundreth yeres as you seeme to note: for the most parte of your Antichristian religion hath not as yet seene sixe hundreth Sommers: and in those times there were euer some which cryed out of your corrupt doctrine and wicked manners. Yee is the right wise man which doeth not leane to, nor depende vpon the multitude of men: but doth cleaue to the worde of truth, and to those which imbrace the same, although they be neuer so fewe. If wee condemne any thing but that which the Lorde himselfe doth condemne: and ouerthrow any orders but such as he telleth vs to be disorders, although they haue had long continuance, yee might well tearme vs schismatikes and newfangled: but seeing wee doe nothing but that which is warranted by his mouth, your blasphemies are against him. This corrupt age (as you terme it) if God prosper his Gospel, will neuer cease vntill it hath pluckt downe the Romish monster.

Pa. By your owne words then they haue beene deceiued these fiue or sixe hundreth yeeres: could all the worlde

so damnably erre thus long: or is it to bee thought that in al those yeares, the most part, or as you say, almost all were castaway, for they wer alwaies very few in number which haue refused to obey the Church of Rome?

Pro. Within that compasse of time which I named (as it is most euident by many auncient writers) the most part of your abhominable abuses haue bene established: Yet ye cannot gather that al the world haue erred so long, because we say your Romishe Synagogue hath: for yee neuer had any more in deede but a corner of the worlde vnder your Pope: your dominion was only in Europe: as for Asia & Affrica, which refused to be of your faction, they are far the greater regions: as the Countries of Grecia, India, Chaldea Egypt, Ethiopia, and a great number besides these. Let a man reason with yee thus: eyther all these were deceiued so long or els you: so that of necessitie ye shall be forced to confesse that God suffered so great multitudes to err. But what absurditie is there in that, seeing the holy Scriptures doe shew that of old GOD

chose the seed of Abraham only to be his Church, & cast off the Gentiles to walke after the vanities of their owne hearts: these were a far greater multitude then euer your Popish route, and three times as many hundreth yeeres as you, they might alleadge for the antiquity of their religion. Might not these haue obiected against Saint Paule & the rest of the Apostles, what were all our forefathers for these thousands of yeeres cast away? they neuer heard of this newe religion of Christe. Were there not a number of great wise men among them? Shall wee forsake all these, and the faith which they haue taught vs, in so many learned and excellent bookes, and followe a few of you? No doubt a great multitude of madde fooles, suche as you Papistes are, did reiect and condemne the Gospell of Christe with that reason. I say still therefore that hee is wise which sticketh fast to Gods word, & not to the multitudes of men: nor to ỹ antiquity whiche they can alleadge.

Pa. It pleaseth you to tearme vs what

what yee liſt: but it is no matter, your wordes are no lawe. I could anſwere ye wel enough, but I perceiue it is but to ſmall purpoſe: a man were as good to hold his peace, for let neuer ſo great reaſon bee alleadged, yee are ſo blinde that ye doe not vnderſtand it.

Pro. Indeed you doe but looſe your labour, if yee thinke to perſuade mee vnto your minde: your ſtuffe is ouer courſe to entice any wiſe man from the truthe. Ye may ſeem to old ſimple ſoules (whoſe eyes ye haue put out) to be excellent men, and they will nod and ſooth your ſayings, when ye tell them this and that of forefathers, and what a goodly worlde it was, and that your religion hath euer ſince Chriſt bene continued: although in deede yee needе not tell ſo great a lye to perſuade them: for it is euen enough to draw them wholy, to ſay but this, your father, your grandfather, and your great grandfather beleeued thus, will not you doe as they did? but ſhewe your wordes once to a man, although a ſimple man whiche hath but euen a little taſted, and hath but ſome ſmack of Gods word, he will iudge

them by and by to bee counterfeit, and very bables, so that they can moue none but children and fooles. And therefore seeing as the Apostle S. Peter saith, Yee should beguile but vnstable soules, and such as Saint Paul doth say, are like children caried away with euery puft of vaine doctrine: all men are to be exhorted to grow and increase in vnderstanding of Gods holy will, that they may bee able to espie suche draughe and filthie dregges as you offer them, not to bee wholesome vnto the soule.

2. Pet. 2.

Ephes. 4.

Pap. Then you are able to make a simple man to bee so well lettered, (as you say by the spirite) as to iudge in so high causes: you that can doe so much, can bee able to absolue mee in a greate doubt, or els you shal shew your selfe to bee a verie vaine man. Tell mee then, how shal a man know whether he hath the spirite of God or not, and when he beleeueth this doctrine or that doctrine, and is persuaded that the spirite of God doth teache him: how shall he be sure as you say, that he hath the right spirite: all sortes of heretikes doe persuade

ſuade themſelues that they haue the ſpi rite. May not a man be deceiued, and ſuppoſe he hath the ſpirit of God, when it is a ſpirite of error?

Pro. Heere is a great doubt, and a meruelous harde queſtion propounded: howe a man ſhall know whether he hath ỹ ſpirit of God, &c. This is ſo harda caſe, that a man had neede to take long deliberation to make anſwere. Well may this be one queſtion and doubt in your religion, and a matter ſo far beyõd your reach, that yee doe ſuppoſe an impoſſibilitie: it doth manifeſtly declare ỹ your acquaintance hath bene very little or rather none at all with the ſpirite of God, that ye neither know him, nor yet can perceiue how hee may be knowen: Can yee know fire from water, or can ye knowe an Apple tree, from a Crabtree?

Pa. Ye haue made a great ſpeake. What if I can know fire from water, & a Crabbe tree, from an Appletree? Doth this reaſon folow, becauſe a man doeth knowe theſe, therefore hee may knowe the other? Is your compariſon equal. Theſe things we ſee, feele, hãdle, & taſt.

the other wee doe not. Ye muſt bryng other maner of geare then this, or els a man may craue leaue to laugh at yee.

Pro. I can not let yee to laugh, if it be your pleaſure euen your belly ful, but yet it muſt bee at your owne folly. For the matter well wayed and vnderſtoode, peraduenture yee may ſhewe your teeth, but not laugh very hartily. Ye can know fire from water, and why, becauſe the nature and working of the one is contrarie to the other: yee are able to know an apple tree frō a Crab tree, becauſe ye taſt of the fruite, and they are the one ſweet and the other ſower. Is there ſuch a working, and qualitie in the creatures ỳ they may thereby be knowen? Is there ſuch certentie to trie the tree and to knowe it by the fruite? And hath the ſpirite which made them, and preſerueth them ſo loſt his power, & are his qualities & operations ſo weak, that he cānot be diſcerned from the ſpirit of the Deuil? are his fruits ſuch as they cannot be diſcerned from the rotten fruits of the fleſh, & the workes of darkenes? S. Paul ſaith, ỳ we are ſealed wt the holy ſpirite of promiſe, he willeth men to

Epheſ. 1.

walke

walk after the ſpirit & not after ỹ fleſh, he Rom.8.
ſetteth fooꝛth ỹ fruites of the fleſhe, & the Gala.5.
fruites of the ſpirit. He ſaith, that this ſpi- Rom.8.
rite doth beare witneſſe vnto our ſpirit ỹ
we are the ſonnes of God: this ſhould be
but a weake witneſſe if we ſhould not be
able to know whether we haue him oꝛ not
But perhaps all theſe ſcriptures and ma-
ny other wch I could cite, haue not lighte
enough in them foꝛ your blinde eyes: and
therefoꝛe I will ſhewe ye the thing moꝛe
fully thus: a man heareth ỹ woꝛd of God
preached, it ſtriketh his hart & cõuerteth 1.Cor.12.
him: whereas befoꝛe he was as blind as a
beetle, now he ſeeth the light: wheras be-
foꝛe he had no loue to ỹ holy woꝛd of god,
now his hart is inflamed wch zeal & delight
in it: whereas befoꝛe his care was of this
woꝛld, & coueteouſnes did cauſe him, gree
dily to ſeeke vnlawfull gaine, nowe his
mind is bent vpõ heauẽly things, & after
thẽ he ſeeketh: wheras befoꝛe he was full
of adulteries, riot, wantõnes, vanity, now
his wicked affectiõs are tamed & altered,
he much abhoꝛreth ſuch filthines: & wher
as befoꝛe he could neuer ceaſe doing euil,
he was neuer at eaſe, but whẽ hee deligh-

ted him

himselfe in some vngodlinesse: now hee is a man quite chaunged, hee doth mucke lament and sorrowe that euer he was so wicked to despise God: all his ioy is now to doe good workes, the feare of God is before his eyes: nowe feeling this wonderful chaunge in himself, that he is newe borne to God, that he is a newe creature, he knoweth right well, that he is lead by the holie spirite of GOD, and that hee hath wrought this newe worke in him.

Pa. It semeth by your talk that such as haue receiued the spirite are so sure that they cannot be deceiued. To what purpose then was Saint Paul so carefull to warne the true Christians to take heede: yea we may see, that there were diuers of them seduced. This is quite contrary to that certenty which you do speake of.

Pro. There is no contrariety in these thinges: for if any were seduced, and drawen away from the truth vnto destruction, it is most certaine, they were neuer sealed with the spirit: but had some smal taste. Hee laboureth with the other, to

haue

haue them grow strong, to bee grounded and rooted in the truth, not to bee as children, carryed away with euery blast of vaine doctrine: for the blessed Apostle S. Peter describing such false teachers as you, sheweth that they shall beguile vnstable soules. Such therefore as will not bee seduced, neither by you nor any other heretikes must abound in knowledge and grace: for so wee are willed. If the wisedome of the holy Ghost be in vs, and hath inlightened vs, the subtiltie of the Diuell, and the power of darknes shall not ouercome vs: the power of the holy Ghost is greater then the power of Satan, and for this cause wee are sure of victorie. If this were not, wee coulde haue but smal comfort: we should be but in woe case. It is not your greasie Pope which could helpe vs: which himselfe is ouercome of the Diuell, and obeyeth his will. 2. Pet. 2.

Pap. Well, well, for this matter, I say still that your doctrine is newe, that yee condemne all our forefathers: and whereas you would seeme to proue that it is the auncient Catholike faithe, because ye proue it by the scriptures, I say you

you proue nothing, for the scriptures can proue nothing without the interpretation of the Churche, you cannot interprete, neither can yee iudge, but the great shepheard, whose voyce ye should heare, must giue the sense: therefore I say still that yee be heretikes al the pack of yee: and but that I spare yee I could byte yee a little better, I am sorie yee be so wilfull.

Pro. When yee haue spent all your poulder, then ye retyre backe againe into your Castle, which is so sure as you suppose, that nothing can batter the walles: but when a man doth viewe them well, he shal finde them to be but painted clothes. For in very deede yee stande obstinately and frowardly vpon certaine bare affirmations. And when a man hath neuer so strongly confuted and disproued them, yet ye alleage them still. But let this goe, and come to the rest, yee say yee would be but that yee spare mee (or els that ye be muzled) byte mee a little better. I feare not your teeth, for I trust your biting will not ranckle, not because they bee not venim, but because I am so well defensed,

that

that yee cannot fasten your teeth uppon mee. But spare not, powre out all your poyson, and doe your worst.

Pap. Yee doe but gybe and mocke at those thinges which I speake: it is euen according to your profession, ye are deriders of good things and of the true Catholike faith: take heede, it is better for yee to repent, and to turne home again to the holy Church, which ye haue and doe dishonour. I saide that I did spare yee, and it shall appeare now, for I will touch you a little neere, and yet but with the truth: not with all that I might say neither: for it were infinite to rehearse all your abhominable wayes whiche yee walke in, and are to bee charged withall. A little shall suffice, I say by your wicked and carnal doctrine, euen your new Gospel, for yee teache all loosenesse, and licentious libertie to the flesh. As for example, yee denie the merites of good workes, yee teache that men are iustified by faith without good deedes, yee teache Election, and Predestination, and denie free will: and so by this meanes, the people are brought

to

to haue no care of good workes but to liue as they lust: for thus it doth folow, if wee bee iustified by faith alone, what neede wee care for good works? If wee bee chosen and predestinate, and haue no free will left in vs, to chose or refuse, then let God alone, wee cannot further nor hinder our selues, what shoulde wee care, let vs then set cocke a howpe, and take our pleasure while wee bee heere: this is your sweete doctrine, thus yee teach.

Pro. I neede not maruell to heare yee threaten to byte mee: when ye haue open your mouth to blaspheme the Lorde God, and to barke like a most filthie and prophane dog against the most glorious Gospell of Christ. Which (howsoeuer yee belye it) doth teach all heauenly puritie, and care of good workes. They bee conclusions of your owne framing, which neither we teach, neither do they follow we off that doctrine which we deliuer. The Diuell and the flesh reason thus. God hath chosen men, they haue no power of themselues, they cannot deserue nor merite by their good deedes, but are iustified by

faith

faith alone in the merites of Christ, therefore let them care for no well dooyng, but walke after the carnall desires and lustes of the flesh: what should they care, they cã neyther further nor hinder themselues? But the holie spirite of God concludeth thus, God chose vs when we were his enimies, of his owne good will, whẽ we were not able so much as to thinke a good thought: therefore we are bound to yeeld al praise & honor vnto him. He hath of his infinite loue giuen vs his deare & only begottẽ sonne for to redeem vs, and to iustifie vs: therefore we ought to shew our selues louing and kynde vnto him againe, to serue, honor, and obeye him, in all true obedience, & holy cõuersatiõ. What should I stãd to recite testimonies of scripture to proue these cõclusiõs, & to ouerthrow yours: whẽas euery poore man which hath any delight in the sacred Byble, is able for to see them? They be worse then bruite beastes which haue not learned this out of the word, that GOD hath chosen his people, hath by his free grace redeemed and iustified them, to the ende they may be holye, and zealous

of good woorkes: although not to merite withall whiche they cannot, yet to
Matth. 5. glorifie god: as Christ saith, let your light so shine before men ꝑ they may see your good woorks, & glorifie your father which
Iohn 15. is in heauen. Likewise he saith, herein is my father glorified, that ye grow & bring
1. Iohn. 3. foorth much fruite. We teache with S.
Iohn. 8. Iohn, he that woorketh righteousnes is borne of God, he that committeth sinne is of ꝑ Deuil. We teach with Christ ꝑ he ꝑ cõmitteth sinne, is the seruãt of sinn. We
Rom. 8. teach with S. Paul ꝑ those which are in Christ walke not after the flesh, but after the spirite. We teach with Saint James
Iames 2. that ꝑ faith which is without good woorks is dead and therefore cannot iustifie and saue a man. It is not faith but a dead picture and shew of faith, which the Diuels haue. The true faith cannot be without good woorkes. So that we teach a necessity of good woorkes: not to merit ne to iustifie, but to shew forth the fruites of our calling.

Pa. Yee say that yee doe not teach libertie to the flesh, nor giue men leaue to liue as they will: nor that your doctrine

doctrine doth not deſtroy good deeds: but ſhall wee giue more credite to your woordes, or to the ſucceſſe, and fruites which wee ſee to followe of your doctrine? He that wil rightly try what your doctrine is, let him looke what fruites it doeth bring foorth. What better and more ſure trial can a man require then this? I trowe yee will not refuſe to bee tryed by this rule. Then let vs come vnto it, your holye doctrine, howe commeth it to paſſe that it doth bring foorth ſo many ſowre fruites? Was there euer more ſinne committed? What foule wickedneſſe is it whiche doeth not flowe in your ſtreetes? You may compare with the Sodomites, for your gluttonies, wantonneſſe, whoredomes, pride, couetouſneſſe, and ſuche lyke. What good thinge canne a man ſee in your cleargy which ſhoulde giue good enſample to others, and whoſe pure conuerſation ſhoulde bee a patterne for other to followe? Howe many of them are there whiche are men voyde of all learning and grace? Who hauing ſpent their time lewdely,

& consumed their substance, when they cannot tell how to liue, steppe into the ministery, or at the least coueting to liue at ease, & shūning to work, being scarce fit for the plow, much lesse for the pulpit, yet are admitted by your heauenlie gospel, to be masters in Israel. How many wantō fleshly adulterers are there among thē? How couetous, how worldly, howe ambitious are your learned men? Doe not all men see howe they preach and take on, vntill such time as they bee loden with liuinges, and are got vp as high as they can, and then as though they had wonne the vpshotte, they putte vp their arrowes into their quiuer: & vnbend their bowes: they neede not any further to trouble themselues: But what neede I speake, when the matter it selfe doth as it were make open proclamation? Your common people, seeing they haue no better examples, are giuen ouer to all kinde of naughtinesse. If yee can proue this to bee wholesome doctrine, whiche doeth bring foorth and allowe suche thinges as these, I will be no longer a

Catho-

Catholike.

Pro. If I ſhould anſweare ye only with this, that your euil fruites doe farre paſſe ours, although it were moſte eaſie to be prooued, yet ſhoulde I make but a ſlender anſwere: becauſe that in ouerthrowing you, wee ſhould alſo condemne our ſelues. For this I muſt needes confeſſe with yee, that the doctrine which doeth bring foorth euill fruites can not be good. And a good trial I do confeſſe of the doctrine, to be in ỹ good fruites which it doth bring foorth. When ye charge vs that all abhominable ſinnes doe flowe in our ſtreetes, we doe alſo with great griefe acknowledge it. And this farre I allow your ſayinges: But when yee aſcribe theſe thinges to our doctrine, as the fruites, which it doth bring foorth: there I doe diſallowe yee, as a blaſphemer of GOD, and his moſt pure truth. For it is not becauſe our doctrine doeth allowe, much leſſe breede ſuch euils, that they be among vs, but becauſe our doctrine which is the holy worde of GOD, is of the moſt men deſpiſed, and not knowen. The Lord by ſundry

of his Prophetes doeth complaine of the Iewes, and accuseth them to bee worse then the heathen: Was therfore the law and doctrine which he had giuen them, to be blamed? No, they refused to walke in his ordinaunces, and so doe the people at this day. The Lorde bee blessed there are a number (although farre the lesse number whiche lye as scattered cornes in a great heape of chaffe) whiche haue imbraced the holye doctrine of the Lorde, and doe expresse it in their liues, and doe euery day mourne for the abhominations of Hierusalem: and earnestly doe desire that the Lorde would purge it. If eyther our doctrine did allowe suche abuses, or those which do sincerely imbrace it, walke in them, then your woordes whiche yee vtter might haue some weight in them, but seeyng it is otherwise, yee remayne still, with the rest of your companions, a wicked blasphemer of the holy worde of GOD. As for that which yee vtter against our clergy it maketh nothing at all against vs: vnles ye could proue that our doctrine doth allow such. But ye may see the contrarie,

for

for our Gospell doeth allowe none but learned Teachers, and godlye Pastours which expresse the word in their cõuersation: those which Saint Paule alloweth vnto Timothy and Titus, those doeth our religiõ allow & none els. If any haue preached diligently and when they are once come to promotion haue giuẽ ouer, it is playne, they sought themselues, and not the Lorde Iesus: wil yee lay ỳ fault of such vngodly mẽ, vpõ ỳ doctrine. Cease therfore, not to be a true catholike, which ye neuer were, but an obstinate blynd heretike, without true vnderstanding. 1. Tim. 3. Tit. 1.

Pa. Better is a badde scuse then none at al. Forsooth the doctrine must not be blamed, but the men: but I pray yee for your cleargy, why are those thinges mainteyned? Are they vnknowen? If not why are they borne? Aunsweare this, and then yee say somewhat to the purpose.

Protest. When I haue aunsweared it you shall gayne little. For as I may most easily prooue that Gods worde whiche is our religion, doeth allowe no suche mynisterie, so may I as easilye

shewe, that all this corruption in the ministerie came from you, wee maye rue the time, that euer your corrupte lawes and orders in matters for the ministerie tooke place in the worlde, because the verye Reliques of them are deadlye whereſoeuer they remayne, and doe poyſon the Church of GOD: the moſte filthye and curſed abhominations in the liues of the Miniſters, and other abuſes beganne amonge you. Yee haue no cauſe to boaſt of the goodneſſe of your Prieſtes, nor of their learning, looke vppon thoſe of them whiche at this day doe remayne in our Church, not as ſtanders, but as poore rotten ſtakes in an hedge: the people may here and there, (although twentye yeeres and odde haue greatelye waſted them) ſee howe graue Diuines and godlye Prelates were among you. As for the maintenance of ſuche thinges amõg vs, I ſay ſtil we deſie al ſuch abuſes, we allow none other miniſtry but ſuch as S. Paul deſcribeth: if any man do defẽd an vnlearned miniſtry which is not able to guide ỹ flocke of Chriſt, or to build vp the

Temple

Temple of God: or if any doe beare with vice in the ministers, they do followe Antichrist, and not Saint Paule: they are then become enemies of Christ, and fighters together with you against the Gospell, destroyers and rooters vp of the Lordes vineyarde, which is to be tylled and kept by expert & skilfull labourers. You must learne therefore not to slander the most glorious Gospell, nor to lay the blame of such thinges vpon it, but for to finde the fault where it is.

Pap. I can not denie, but that in wordes yee doe seeme for to allow such as Saint Paule willeth they shoulde bee: but when it commeth to the performance, yee do vtterly fayle: for hauing many learned men, yee haue none godly: all of them giuen ouer to some foule vice or other: as to be ambitious, couetous worldlings, idle bellies, gluttons, proude prælates, vayne boasters, or such like.

Pro. I perceiue your subtill crafte well enough: yee describe our learned men by these foule vices, when ye meane your popish clergie. For from the toppe

of yours euen to the bottome, euen from the triple crowne, vnto the bare footed fryer, all these vices, and a great number more doe abounde. The Lord be blessed that in our Church and other Churches of his Gospell, hath rayſed vp a greate number whom hee hath prepared and ſanctified by his ſpirite: which doe giue teſtimonie of their puritie, both before God and men: that they ſeeke not themſelues nor the worlde, but onely to builde vp the Churche of Chriſt. As for other which are defiled with any of thoſe crimes which you doe name, I ſay ſtill, they be not the Workemen by whome God will buylde his houſe: they be rather fitte to ſet vp the kingdome of Antichriſt, and although they ſhould take vpon them with neuer ſo great profeſſion to defend the trueth, yet becauſe they
Titus 1. profeſſe godlineſſe in woorde, and haue denied the power thereof, God doeth not acknowledge them to be on his ſide: neither will any godly man accompt them true profeſſors.

Pap. Will ye allowe none to be of your ſide, but ſuche as be free from

thoſe

thoſe forenamed vices or ſuche like. Alas where is your Churche become? where ſhal a man finde a companie of thoſe rare birdes which you ſpeake of? take the people and their teachers together. Who are they amonge yee whiche are not accuſed in ſome ſuche crime or other?

Pro. I ſay ſtill, that becauſe God hath allowed none to bee his redeemed and choſen, but thoſe whom hee doth alſo ſanctifie: we alſo doe allowe none, neyther of the teachers nor of the people, to be the true friendes of the Goſpell, but ſuch as do yeeld and ſhew their obedience thereunto, and expreſſe the doctrine thereof in their conuerſation. Howe ſmall ſoeuer the number of ſuch ſeeme vnto your bleared eyes for to be, they are the true Churche of GOD, and moe in number farre, then you could wiſhe. I knowe if all ſhould be guiltie which are accuſed, then your ſaying were true: but whē it is moſt euident ỳ the more godlie a man is, the more he is ſubiect to falſe accuſations and ſlanders: euen as our Sauiour himſelf was, and his Apoſtles, and Rom. 8.

other

other most godly which succeeded them: your reason is very weake, when ye say all are accused, for doeth it by and by follow that all are guilty?

I confesse that our Church if yee vnderstand the whole assembly, is full of all wicked vices: but shall Gods worde be blamed for that? there are a number among vs which are of your brood, whose euill life is seene well enough: there are a verye great number of meere worldelings which doe not greatly esteeme any religion, although they seeme nowe because of lawes, to allowe and fauour our side, yet in their hearts they rather cleaue vnto you: which is euident by this, that they can better away with the friendship and familiaritie of a rancke Papist, then of a zealous Godly Protestant: they will highly commend the one, and deepely condemne the other. Thus ye shall haue them speake: such a man, indeede I can not praise him for his religion, I let him alone for that, hee shal answere for himselfe, I would he were of a better opinion, but for his behauiour there is not a better man. As for such and such, I can

not

not tel what to make of them, they are so holy, and so precise, that they haue forgotten all good felowship. Thus you and your fauourers among vs, agreeing in a carnall and euill conuersation, and filling all the land full of naughtinesse: doe charge the Gospell and holy religion of God, which doth most seuerely condemne and curse all such abuses. I wil not stand in particular reciting of those vices which che you Papistes doe ioyne in, and allow in our carnall Protestants, it woulde bee ouer long, a man might make a longe booke of that matter alone.

Pap. I confesse there be many whiche care not what religion be, so they may liue in wealth and ease: but what are those vices which we do ioyne with them in. Ye make a very liberall accusation of great & foule matter, although yee say it woulde bee too long to recite the particulers, to intreate vpon them, yet ye may name them.

Pro. In fewe wordes I may name some, if that will pleasure yee: our carnall Protestantes are couetous greedie worldlinges, craftie in their dealinges to

seeke

ſeeke all aduauntages againſt thoſe with whom they deale, full of vſury and hy-bery: and theſe thinges are alſo in you, our carnall Goſpellers are very fowle mouthed in ſlaunderings, raylings, ribaldyes, and horrible othes: theſe thinges yee make no conſcience of. Our carnal Proteſtantes are giuen ouer to ſpende their time in gluttonies, minkings, bayne pleaſures, and vnlawfull exerciſes: theſe are your veniall ſinnes, and whoſoeuer will not runne with yee to powre out them ſelues in the ſame exceſſe of riote, they are preciſe fooles: more nise then wiſe: they doe it but of vaine glory and ſingularitie.

Pa. Ye may be aſhamed to charge vs with ſuch thinges, ſeeing our Churche hath alwayes vſed ſo ſharpe diſcipline vpon ſuch offenders: you may iuſtly be charged, becauſe ye let looſe the rayne vnto all vices, yee giue the fleſhe the ſwinge: yee haue no diſcipline among yee, to make men ſtand in awe.

Pro. We may be aſhamed to ſpeake truth of you: but you muſt not once bluſh at the matter when ye blaſpheme the glorious Goſpell of Chriſt: and why? onely

because yee are past shame: but let your words goe, and come to your matter.

You may not in no case bee blamed for such vices, which haue alwayes holden men in awe with sharpe discipline, and corrected the offenders. It is wel known to al wise men what your discipline was: true it is that yee did holde men wonderfully in awe, but of whom? not of God, but of the romish prelate. No man durst wagge his finger against him: no man might once find fault with any of his dirty inuentions, vnder pain of his extreme and heauy curse. But eache man might liue as he luste in all vices against God: onely he must confesse his sinnes to the Priest, and receiue a certaine penance, to fast certaine dayes, or to goe on pylgrimage to some Saint: or haue the Popes pardon for a peece of money, not only for his sinnes past, but also for those which he should afterward commit. Others when thei had committed some horrible sinnes, must whip themselues, and so at it again. Thus your holy Pope, did open the gate to all vncleannes, and therfore in ỹ scriptures is called the man of sinne.

Pap. This

Pap. This ſeemeth very ſtrange to mee, howe penaunce and correction, ſhoulde open the gate vnto all ſinne. It ſeemeth by your words that mē would loue ſinne the better, becauſe it ſhould be puniſhed. I would wiſh ye to be better aduiſed in your wordes, for I coulde take yee in many ſuch abſurdities: but I am almoſt aſhamed to recite them, they be ſo childiſh trifles, to come from any one of your coate, which profeſſe learning. But let mee ſee howe you ſhut vp the gate againſt ſinne, which inioyne no penance or correction. It is a world to ſee the vanitie of mens mynde: whithe perſwade them ſelues, that they can make men beleeue the crowe is white, alas your poore Sophiſtry is notable to doe this. Yet I perceiue yee haue ſome grace in yee, for I trowe yee bluſhe.

Pro. It woulde make anye man bluſh I trowe, to be taken in ſuch a trip, and ſo to outerſhoote him ſelfe, as I haue done, by affirming that your diſcipline did open the gate vnto all ſinne. For can ſuch ſharpe penance, as to faſt iii. dayes together with bread and water: or to goe

bare

bare footed to our Lady of Walsingame: or for a man to whip himselfe vntill the blood followe: or to giue tenne shillinges for a pardon to make them loue sinne the better? This geare I trow would scarre them, & make thē to haue little lust to sin. Oh no good sir, this is nothing so sharpe as hell fire: men finde such a sweete taste in sin, that if they may escape so they will not care, the adulterer hath such pleasure in his vncleane lust, that hee will to wagaine, if he may bee perswaded it bee but a whipping matter. The drunkarde will haue one pot of Ale the more, if hee may heale the matter againe, by drinking a cuppe of water. The enuious and hateful man will haue one fling at his enemie, if a paire of old angels wil dispatch ỹ matter & procure his pardon at the handes of the holy father: and so in euch sin. O yee holy hell houndes: heere is your sharpe discipline, by which ye giue libertie vnto men to turne backe to vncleannesse euen as a dogge to his vomitte. But while wee reproue your discipline, wee haue none but felues: and so wee doe but play the Sophisters, which would take vpon

thē to proue þ the crow is white. Sir, be-fore I come to our discipline, I say our doctrine is this, þ vnder pain of gods curse & eternal dānation, men must returne frō their wicked waies: & not return vnto thē againe, they must giue vp thēselues wholy to serue God in all good workes. As for the discipline of our church, thus sharpe it is, that þ obstinate sinner is to bee cut off frō the congregation: & to be deliuered vp vnto Satā, & not to be receiued in again, vntill such time as he hath declared verie apparāt tokens of deep sorow & harty repentance. Let all men iudge whether this be not to shut vp the gate against sinne.

Pa. Now you may very well be likened vnto a mā that will make greate brags of his riches, when hee is nothing worth. A marueilous sharp discipline ye speake of: but I pray yee where shal a mā find it? euen in your spirituall courts, for there a man if the officer cannot get his fee, shalbe cursed to the diuell, & throwen out of the church: yea so seuerely that he shal not be receiued in again, before he come weeping, vntill the teares drop out of his purse. O yee dissolute

teachers

teachers of libertie, and maintainers of iniquitie, cease your bragging of those things which are not among yee.

Pro. Your blasphemous tongue will neuer cease, vnlesse it bee cut out of your head, doe we teach libertie? do we maintaine iniquity? admit your saying be true, yet I pray you how slenderly do you reason, when ye say, that a man is excommunicated for money, and receiued in againe for money, although they doe not repent: and therefore your Gospel giueth liberty to sinne. Oh good sir, Christ and his Gospell allow no such thing, if men do offend doe not you therefore blame the truth: for there is no equitie nor good dealing in that. What though we haue not the discipline of the gospel in our Church, here in this lande, so whole & sound as it should be, yet because we allow it, we pray for it, wee thirst after it, wee confesse the want thereof: we ought not to bee charged as those which defile Gods house, we wayte when it shall please God to put into the hearts of our godly gouernors to purge the Church by it.

Pap. You giue the greater colour

vnto the matter, because a fewe among you speake of such a thing: what is that to the purpose? the whole discipline of your Church, which all those which are your Church, do acknowlege, is established amóg ye, there is no want cófessed.

Pro. No man is to regarde what a few or many do speak, but what God doth speake by his word. Whereas ye affirme that our Churche doth acknowledge no want, I say our church doth acknowlege a want: for who are the Church, or of the Church, but such as doe imbrace the whole worde of God? But least yee shoulde still goe forwarde after your former maner, and say that a fewe doe this, and not the state of our Churche: looke in the booke of our Common Prayer, and there yee shall finde that the graue and godly Fathers of our Church, when they did reforme it from Poperie, setting downe the curses out of Moses, which are to bee denounced at a certain time in the yeere: they doe with all set downe and declare their meaning, namely, that this shoulde bee for a time in steede of that discipline whiche they cannot onely confesse to bee

wan-

wanting, but also greatly to be desired: as they wished for it.

Pa. I cannot tell what the fathers of your Churche doe set downe there, neyther doe I mynde to looke. When ye haue sayde all that yee canne, yee shall be driuen to cõfesse that there is al losenesse and libertie vnto the flesshe among yee. Yee haue feasting and gluttonie, in stead of fasting. O our good forfathers, how much are ye vnlike them? they did often times fast & punishe their bodies, and goe in sackloth: these newe Gospellers haue foũd a more easie way, they can do all contrarye, and yet goe to heauen neuertheless. Our fathers liued in great straightnesse, and these walke at libertie: which of these shall wee like best? shall we forsake them & allow of these, No, Christ telleth vs, the way is straight which leadeth vnto heauen: if euer anye walked in that waye, they were our forefathers: whiche punished themselues, & liued so deuoutly.

Pro. If there be loosenes & liberty among vs, it is by them whiche obeye not the Gospell, whiche calleth them from all

the sinnefull lustes of the flesshe vnto the obedience of gods holy will. The right fast which the scripture doeth commende is in estimation among vs: wee doe not onely write and speake of it, but also haue & are ready for to practise it, both publikely and priuately. That whiche you brag of is not the true fast: for although a man cramme his belly neuer so ful of fishe, so that he abstaine from flesh, you call it a fast. Sweet wines and dainty iunkets are allowed in your fast. Moreouer ye fast, when ye doe it in the most straight maner, & pine your selues, to a most wicked and abhominable ende: for ye do it as a worke which is meritorious, yee seeke remission of your sinnes by it: and so yee denie the redemption by the merites of Christ onely: whiche is so cursed and blasphemous a thing, that it doeth turne all your fastinges and prayers into sinne. Your fasting is such as God did reproue in ỹ Iewes, by his Prophets: & such as the blynd pharisie boasted of, saying, I fast twise in the weeke. Doutles if the abstayning from meate coulde make a man holy, the Pharisies shoulde haue bin exceeding holy men, and the an-

Isay. 58.
Luke. 18.

cient

cient Iewes against whō the Lorde complayned should haue beene cōmended: but they like hypocrites, fasted from bodilye sustenance, and filled themselues with all spirituall wickednesse: euen such are you, O yee detestable hypocrites, although yee goe sometimes with emptie bellies, yet your soules are as full of sin, as euer they can holde. We haue iust cause to cry out against yee for seducing so manye of our forefathers, & making them beleeue that the very broad way to hel, was ỳ narrowe and straight way which leadeth vnto heauen. You blynd Pharisies, aunsweare, is that the straight way vnto life, whiche the starkest hypocrite of all, and the most vngodly men can obserue and walke in as well as other: is that the narrowe gate, which the couetous, the malicious, the adulterous and vniust man, can passe in at as well as other? Tell me this, can there not be a lecherous heart, and a malicious minde in a body, couered with sackcloth? Can not a wicked hypocrite punishe his body, pine and whip himselfe, and yet his sinfull soule win neuer a whit reformed?

This then is not the straight way, but the straight way is that which Christ and his Apostles do teache, whiche none can finde nor walke in, but the true faithfull manner: namely to denie himselfe, to kill and crucifie all sinfull lustes and concupiscences in the heart: to seeke out the will of God, and in all things to obey it. This is the narrowe way which all those are to seeke after if they will be saued: all our Godlye Forefathers haue walked in this waye, and sought thus to please GOD: they knew that the kingdome of heauen coulde not bee purchased by any suche outwarde trifles as you deuised; but that such as wil enter in there must be new borne. No mā therefore neede to feare when he walketh in this straight way which we publishe by the doctrine of the Gospell: because he doeth not forsake our forefathers, vnlesse it be such as haue forsaken the truth, beeing seduced by Antichrist.

Pa. VVhat is it which you can not doe, that can so easily proue all the holy deuotion of such as liue a straight life to bee but hypocrysie: but saye you

what

what yee will, yee ſhall neuer bee able to prooue that ſuche thinges are trifles. I know wel enough that your ſect, make ſmall accompte of all religious obſeruations: let them beleeue yee that will, is it poſsible that GOD ſhoulde refuſe thoſe menne, whiche of a good meaning and deuotion are ſo carefull to pleaſe him: Whiche are content to take ſo greate paynes to ſerue him, and are ſo humble mynded, as to refuſe nothiuge by whiche they maye abaſe them ſelues, to pleaſe him. O that you Heretikes did but a little knowe howe deuowte the mynde of the Catholike is: Yee woulde euen bee aſhamed that euer yee were ſo fooliſhe to ſeparate your ſelues, from ſo holy a cõpanye. But alas the worlde hath blynded your eyes, and the Deuill hath bewitched ye ſo farre, that yee care not for any goodnes.

Pro. All faithfull Chriſtians doe knowe well enough the blinde deuotion of you Papiſtes: and are ſo farre from beeyng aſhamed to ſeparate them ſelues

from yee, that they giue immortall thanks and prayse to GOD, that he hath opened their eyes to see the light, & to auoyd that strong delusion which you are deluded withall, what good meaning & deuotion so euer ye pretend, what paynes soeuer yee take, howe humble soeuer yee seeme to be: yet God will refuse to acknowledge yee for his seruaunts, because ye refuse his ordinaunces, and deuise toyes of your owne, which yee thrust vppon him, and as it were force him to accept them. If yee did meane well, yee would doe better: your deuotion is diuelish obstinacy: your meekenes is hautinesse, in despising GOD. You haue forgotten what the Lorde sayth, in vayne doe they worship me teaching for doctrines, the precepts of men.

Iesay. 29.
Math. 15.

Pap. Where learne you to giue suche rayling sentence against the deuotion of holy men, and to iudge? yee boast of the Gospel, ye haue nothing els in your mouth: and yet the Gospel willeth yee not for to iudge. This doth declare what spirite ye are led with.

Pro. If your Romish rowte were holy deuout

deuoute men, then no doubt we ſhould be found to giue rayling ſentence: and if the holy Scriptures did not warrant vs ſo to ſpeake of thoſe which are open enimies to God, thē we might iuſtly be blamed: Or if we ſhould enter ſo farre as to iudge of the ſecretes of mens heartes, & not where ꝑ word of God doth pronounce ꝑ iudgemēt, then were we to be condēned: but ſeeing ꝑ worde doth teach that which we vtter, we neyther geue rayling ſentence, neyther do we iudge otherwiſe, then to pronounce out of Gods truth, what is holy, and what is wicked and abhominable.

Pa. Proue thoſe things which you haue ſayd out of the word, as that good intentes are not pleaſing vnto God: that when men are deuout & take paines to ſerue God, it is diueliſh: and other ſuch like, and I will be your bond man while I liue.

Pro. Good intents do pleaſe God: God doeth require that men ſhoulde be deuoute, and take paynes to ſerue him: and vnleſſe theſe thinges bee in them they are not his ſeruauntes. But yours are no good intentes but phantaſies of your owne

owne brayne: for they proceede not of Fayth, because they bee not ordered by Gods worde, but against the worde: and whatsoeuer is not of Faith is sinne. Your worshippe beeing not framed after the will of GOD, but proceeding from your owne lyking, is no more but blynde deuotion, when yee haue taken all the paynes yee canne, and haue wearied your selues, this shall be your reward, who required these things at your hands? Who did set ye a worke, and appoynt ye this seruice? As concerning such kynde of worshippe as yours, the Apostle doeth call it will worshippe: for when hee hath spoken of commandements and doctrines of menne, he addeth thus, which thinges haue a shewe of wisedome, in voluntary worship and humblenesse of mynde, and not sparing the body: whiche thinges are of no estimation, seeyng they pertayne to the filling of the flesh. This place of Saynt Paule well obserued, doeth fully and clearely without any exposition quite ouerthrow al your Popish Religion. For he sheweth that before GOD all suche trashe is of no estimation. Agayne his

Rom. 14.

Iesay. 1.

Col. 2.

descrip-

description doth so fitly paint out popery, and that which ye bragge of, as nothing can be more apt: mark well euery branch and member of his words, and ye will confesse the same: he demaundeth of the Collossians, how it commeth to passe, that if they bee dead with Christ from the rudiments of the world, that they be burdened with traditions: as touch not, taste not, &c. Col. 1. Which thinges perishe in their vse: and therefore this conclusion is to be drawen out, y the eternal and spiritual kingdome of God, doth not consist in such things. For how should the kingdom of God consist in those things which perish.

Pa. Yee would make some what of nothing, that place of Saint Paule is not against vs. If yee haue none other, yee cannot ouerthrowe our religion.

Pro. Yee doe interrupt mee in the midst of my matter, only to cauil, because yee are loth to haue this place of Scripture touched, seeyng it doth so fully open and displaye your wardes. Because yee saye it maketh not against yee, and woulde fayne passe from it, I will leape yee to it by the eares. Doeth not

your

your religion stande in outward thinges which perishe in their vse? are not your traditions the commandements and doctrines of men? Let all the worlde iudge of that. And Saint Paule doeth make that a sufficient reason to ouerthrow any thing whatsoeuer, in the seruice of God. If it bee of man, the holy Ghoste woulde haue vs make no further inquisitiō but to take it for vaine and naught, how goodly so euer it seeme and glister as gold. Doth not the Lorde also say, in vaine doe they worship mee, teaching for doctrines the precepts of men? Well to goe forwarde, these deuises of yours are marueilously well liked, and the people of the worlde, are made very deuoute towards GOD by them: indeede the people of the worlde doe like well suche religion, and it carrieth them to a kinde of deuotion, and to esteeme suche matters to haue greate wisedome in them. Therefore the Apostle doeth say that those inuentions of men haue a shew of wisdom: and the people vse to say, I warrant yee our fathers which deuised these thinges, were wise men.

Esay. 29.
Mat. 15.

But

but marke wel the causes which the Lord doth set downe, why these thinges seeme to haue such wisdome: and why they be so well liked of. The first cause is, that it is a voluntarie religion: a religion which being framed by the corrupt will and braine of men: is very wel pleasing to the deuisers: and doth also fit other men, whose will and braine is as corrupt as theirs. For as that whiche proceedeth from the will of God, is contrary to the wisedome of the flesh, and therefore misliked and condemned of folly: so that which commeth out of mans will, is agreeable to man: and therfore approued & commended as the only wisdome. Thus may wee see (when the Apostle saith, such things haue a shew of wisdome in voluntary religion) howe it commeth to passe that the worship which is set by the pollicie and inuention of men, is better accepted of, then that which proceedeth from the will of God.

Pap. Yee haue enough of that place, vnlesse yee woulde expounde it more truely, there are many scriptures whiche make for your purpose, if yee may

may haue this scope to take them as yee list. Leaue off your vaine heape of woordes with whiche yee goe aboute to bleare mens eyes, and to drawe and wrest the scriptures to your owne sense. It were muche better for yee to meddle lesse.

Pro. Al men may eaſily see, that this place of Scripture doeth byte yee to the bone: no maruell therefore though yee haue enough of it, for lesse would better content yee. There are many Scriptures in deede whiche make for our purpose, without any wresting at all. Euen as this one place of S. Paule whiche wee bee in hand with, needeth no wresting to make it speake against you, when as euery blinde man which cannot see, may yet by groping feele the waight of it against yee. But let your foolish woordes passe which deserue no answere, and come againe to the matter. The next cause why such naughty as yours, being but the foolishe and doltishe dreames of men, hath such a shew of wisedome: and that is the humblenes of minde which appeareth in such holy hypocrites as worship god after their owne fantasie.

They

They doe abase themselues, and are as meeke and lowly as can bee. What can a man deuise to bee more humble then a deuout Papist bee will doe any thing; hee is content to bowe downe, and to licke vp the dust, at the feete of a stocke or a stone: he doth so abase himself that he is content to worship rotten bones: yea whatsoeuer the holy father of Rome will lay vpon him, hee is readie to beare, his minde is so humble. But this is not humilitie, O ye blinde Asses, but pride and haughtinesse of spirit euen against God, against whome ye presume, and take vpon ye to bee wiser then hee, because yee refuse the worship which he hath prescribed, and thinke ye can frame a better of your owne. This is the humilitie of you Papistes, in those good intents, and deuotion whiche yee beagge so much of; yee are like sturdie Beggers, whome a man would take by their patched cloakes to be gentle & lowly: when as in deede they bee exceeding proude and rebellious against all good Lawes. The third and last reason which Saint Paul setteth downe, why there is such a shewe of wisedome, in couetous-

 ligion

ligion, is in this clause when he saith, not sparing the body: for looke how mē which are proude men are moued with a shew of humilitie: so also, although they walke after the flesh, and the flesh raigneth in them: yet they like of mortification, after a sort, a shew whereof both appeare in the outward punishing of the flesh, which because they are able to attaine vnto, they take it to goe for good payment: and when they haue pined them selues with hunger for a whyle: whipped themselues or gone bare footed, and bare legged, they suppose they haue mortified the flesh.

Alas poore wretches, howe humble they bee not too spare their bodies, to take such paines to serue god, and yet neuer the better. For when their stinke is gone, their heart is whole within full, and as full of all vncleannesse, as it was before. These are the thinges whiche yee boast off, and the Apostle saith, They bee of no prise, because they pertaine but to the fillyng of the flesh. The Diuell hath bewitched men after this sort, to leade them from the sight of the true mortification of the flesh through the spirite, vnto

Col. 1.

outwards

outwarde thinges of no value. Thus we may vnderstande, that all your goodly shewe which yee make, is nothing worth: all your religion is but superstition: they doe but loose their labour which trauel in it, and are so farre off from pleasing God, that he both accurse and abhorre their doings.

Pap. A man may see what trimme shiftes you heretikes can make, but for my part I am not moued one iote thereby to like of your religion. For it cannot bee good, when there are so many sects among ye, which it doth hatch & bring foorth. For your Gospell doth come into no place, but by and by, vp starres one and he doth maintaine this heresie, another hee doth maintaine that heresie, and there is suche snatching, as if a man should shake foorth a bagge of errors, & euerie one catcheth that which doth like him best: for such effect doth followe of your preaching in all places. If it were of God, woulde this come to passe? Can errors arise of true doctrine? No, this were enough to warne all wise men to take heede of yee, and

to flye farre from yee, although there were no more. In our religion wee are all of one minde, and agree together: & therefore ours is the trueth. All that will be saued, must come and agree with vs.

Pro. Nothing can moue you to bee of our religion: and why? Because it can not bee good. Nay, because it cannot haue your allowance to bee good: for the holy worde of God is so perfectly good (which is our whole religion) that al the poyson which such venomous beastes as you are able for to vomit vp, is not of force to infect it. But I doe ye wrong, for you shewe a great reason why it cannot bee good. Well I will answere it. The reason which yee vse heere against vs, is that boult which yee haue taught euerie foole to shoote: but a very course armour will defende a man from it: it giueth but a bumpe, and neuer doth pearce, but rebounde backe againe. Neuertheless, because amonge you it is esteemed as a sharpe arrowe, and principall weapon: I will take somewhat the more paines, not only to vnwe it my selfe, but also to let o-

thers

thers see the power thereof. Truth it is that whatsoeuer is of God, or whatsoeuer is good cannot bring foorth that which is euill: no more then darknesse can bring foorth light, or heate can cause colde: for how can any thing breed that which is of a quite contrary nature to it selfe. But say you wheresoeuer your Gospell commeth there follow sundry sects and heresies: one maintaineth this, and an other that, with sundrie diuisions. Therefore your Gospell is not of God, it is not the trueth. Before ye make this conclusion strong and sure, yee must prooue, that as all sortes of errors doe spring where the Gospell is preached, which is so indeede, that in like maner the Gospell is the cause of them and doth breede them, which yee shall neuer be able to doe. For as Christ & his Gospell bring peace, and yet hee saith he came not to sende peace, but a sword, and to set the father against the sonne, & the mother against ẏ daughter: and there shall bee fiue in one house, two against three, and three against two: euen so the Gospell is the truth, and setteth foorth the doctrine of vnitie, and Math. 10.

yet whereſoeuer it commeth all kinde of errours ſpring vp. Nowe euerie wiſe man will confeſſe that Chriſte is the Authour of peare; and the ſtrife that aryſeth betwene men is not to be imputed to hys doctrine, but to the Deuill, and his Seruants which warre and fight againſt vs, becauſe they hate it, and ſeeke to banish it. The ſame Deuil is the cauſe of hereſies, for to diſcredite the woꝛd of God, whereſoeuer it is taught hee ſetteth vp hys ſchoole alſo, and will haue his ſcholers goe vnder the name of the Goſpell. For this is one of the readieſt wayes that can bee to bring the woꝛde of God into contempt, and to make mẽ afraid of it. See, ſay they howe many hereſies theſe men fal into, which meddle with ꝑ ſcripture: Were it not much better that there were no ſuch preaching?

Pa. Doe yee then allowe of ſtrife, and errours, that yee will needes haue them to bee companions of your Goſpell?

Pro. If yee can gather that wee allowe of the Deuill and his Miniſters, ye may

may also affirme that we allow of these, for wee ascribe all these to them. They bee no companions of our Gospel vnlesse yee take it in this sense, that they alway accompanie the same, as vtter enemies to ouerthrow and destroy it. The holy scriptures doe testifie that there shall bee false Prophetes, false Teachers, & Antichrists in the Church to seduce the people. And the experience of all times doth shew the same. 2. Pet. 2. 1. Iohn. 2

For were not the false Apostles in all places set against S. Paul, and the other Apostles? Do not the bookes & writings of auncient fathers shortly after the Apostles shewe what foule monsters rose vp in the Churche, and what horrible errors did vexe the peace thereof? Were not the right Catholike fathers within short time after the Apostles of Christ meruelously troubled with heretikes, and had as it were their handes full in confuting them? doe not their bookes remaine vnto this day in which they doe confute them? I wonder greatly howe you Papistes should be so shamelesse beastes, as not to Phil. 3. 2. Cor. 10.

uenie that the Gospell in those former dayes had so manie and so foule errours springing vp with it, and yet not to be blamed: and nowe so wickedly to blaspheme it, when yee see the same thing come to passe: Yee might rather beleeue that it is the truth, because ye see the same successe nowe which it had of olde, and howe the Deuil doth sweat to quench it. Tell mee this O yee hounds of hell: did the Gospell hatch or breede the abhominable errors of Ebio, Cerinthus, Saturninus, Carpocrates, Basilides, and such like, did the Gospel bring forth the deuilish opinions of Arrius, Manicheus, and of others which sprang vp with it: If ye shame to say it did: Why then shoulde yee not nowe bee as muche ashamed to charge it with the errours of the Anabaptistes, Libertines, and the Familie of Loue and other: which are the warriars of the Deuil as well as you, to fight against the truth? As for this that yee say you did all agree, and were of one minde: it is very true in this, to resist God & his Gospell, but otherwise it is false, for ye haue a multitude of sectes and sundry or-

ders

vers amongest yee, whiche could not one away with the other. Your whole church of Rome is but a scisme, and an Apostasy from the Gospel, and Church of GOD: and yet among your selues deuided into a great number of sectes & schismes: For as among the Corinthes, I hold of Paul saith one, I hold of Apollo, saith another, the third of Cephas: So among you, I am of Benedicts order, I am of Francis, I am of Augustine, and a rablement besides, both of Monkes and Friers, and other such vermine. These agreed all in this, that they acknowledged the Pope, and had their confirmation from him, as from the fountaine, & maine head, which sent foorth riuers & streames euery way: for he was the head, not of vnitie, but of all schismes. The head indeede of vnitie, as they helde all of him, but of diuision, that euery one put holinesse in his order, and sought saluation thereby. There is but one God, one faith, one baptisme, one Lorde Jesus Christe: and therefore but one way to life eternal, how many soeuer you haue inuented: which indeed are but crooked pathes that leade to hell. I let

1.Cor.1.

Ephes.4.

passe your dissentiō in those points which among you should be of the most waighty things.

Pap. I could shew many horrible things against ye, but I see wel it is to no purpose: a man were euen as good hold his tongue, he shal haue answere at your handes, with so many slim slammes, and toyes. I will leaue yee as I found yee seeing I can doe you no good: it is but a follie for a man to powre water vppon a stone, to make it soft.

Pro. I doubt not but that you and your fellowes, haue so wel profited in the schoole of the father of lyes, in which yee haue been trained vp, That ye are able to vtter many horrible things against vs, euen as true as those which ye haue vttered alreadie. Therefore in very deede yee were better a great deale, to holde your tongue, then so shamefully to abuse it in blaspheming the glorious gospel of God. The answeres which I do giue, are such slim slammes as the worde of God doeth erpresse. I thanke God hee hath so opened mine eyes to see his truth, that euen the most craftie iugling of Papistes can

not

not bring me into any mammering: a mã ought to stand fast and to be rooted in the doctrine of the lord, that is no hardnes, as you esteeme it, neither is yours the water of life, which ye would powre vpon me, but filthie stinking mud, which yee haue drawen out of the puddles of Popery. We offer me drink, but not wholesome wine, but dregges, which ye bring in the goldē cup of the whore of Babylon: your cup doth intice many a simple soule to drink: for they doe not suspect, that suche deadly poyson shoulde be offered in so goodly a cuppe. I beseech God to giue men the wisdom to looke what is in it before they drinke.

Pa. What meane ye by this goodly Allegorie: what is that golden cuppe which yee speake of, in which ye say we offer ye poyson, and deceiue the simple soules, with the gainesse of the cup. Can yee tell your owne meaning? Doe yee not speake that which yee doe not vnderstand your selfe in?

Pro. Saint John in the Reuelation doth vse this allegory, which you so like a dog scoffe at, he painteth out ꝑ whore of Reue. 17.

Babilon

Babilon, with a golde cuppe in her hand, full of abhominations: with this she hath made drunken those that dwell vpon the earth. For as I saide before who would suspect, that so goodly a cuppe shoulde be full of poyson? But what is this golden cup say you, in which wee offer poyson? This is your golden cuppe, the name of the Catholike Church, which ye bragge of: and the name of the forefathers: this is a golden cuppe: howe can a simple man once suspect any euill to bee in this cuppe? Doubtlesse it is only your cuppe which deceiueth so many, & alloureth them to drinke, & to suck out euen the dregges of your abhominations. For yee crye Catholikes, Catholikes, the Catholike Church, the forefathers: and in this yee bring in all your trumpery, and purchase credite vnto it: because the Catholyke Church is very honorable, & true, which name you pretend: the ancient fathers of the Catholike church are very reuerend, whom you falsly challēdge to be of your side. Therfore I say still it is wisdome to looke what is in your cup, and not to be hastie to drinke.

Pap.

Pap. I told yee euen nowe that although I might say much, yet because I see it is to little purpose, that I wil giue yee ouer.

Pro. I must not giue you ouer, for as you haue vttered your slanders against the Gospell of Christe, so you must giue me leaue to lay open some of those abhominations which you are iustly to be charged withall.

Pap. It is no matter what yee say, I doubt not, but that I shall bee able to defend our holy mother, from all your spitefull accusations. Say the worst yee can.

Pro. When I haue saide the worste that I can, I shall yet come shorte of the matter. For what tongue is able to expresse the full wickednesse of Babylon, the mother of whoredomes and abhominations: which did in prime lift vp herself against God, and his truth: And made all nations drunken with the wine of her fornication.

Pap. I tell yee this is but to rayle & slaunder vnlesse yee bee able to make proofe of that which ye say: but I looke

for

for no such thing at your hands: for your sect is wont to accuse deepely: and so proue slenderly.

Pro. I minde to say nothing but that which I will proue, and that more strongly then will bee to your liking. Your dealing is manifest to all men: and your euill meaning may soone be espied, vnlesse ye will bee wilfully blinde. Are yee not like vnto whores and theeues, and other malefactors, which put out the light and seeke darkenesse to couer them, that they may not bee seene, when they commit euill. What is your purpose when yee remoue the word of god from the sight of the people, and do as it were burie it in a strange tongue? Is it not the light to guide our steps? Is it not the foode of our soules? What is your intent, that yee would not haue the people know it?

Psalm. 119.

Pa. I see there is nothing so honestly done, but euill men will suspect it, as you compare our doinges with whores and theeues, bicause we alow not the people to reade the scriptures in a knowen tongue. But I answere that ye may keep your comparison to your self, for our wise auncetours

ancetours did not take the scriptures from the laye people, of any evil intent but because the common people did abuse them, & gather errors out of the. It is a very dangerous thing for vnlearned men to meddle with or to read the scriptures: they bee darke, & hard to be vnderstoode, every man cannot gather the true sense of them. You are fooles, & therefore ye are not able to iudge of the wisdome of the fathers in our Church: you take that to be amisse which is done most excellently.

Pro. We are ouer suspitious, for your intent is good: your honestie is such, ỹ yet may be trusted in the darke: ye are shamefull honest me indeed. We are but fooles and not able to discerne, with what wisedome such thinges are done. Surely wee can no skill of that wisedome, when men take vpon them to be wiser then god. But let vs see the wisdome and good meaning in this thing. This it is, the cõmõ people will abuse the scriptures, & gather errors out of them, & therefore a dangerous case for the to medle ther in: the scriptures are darke, they be not able to gather the sense.

I know

I knowe this is a great deepe pointe of wisedome among those which sauour the thinges of men, and not the thinges of God.

But trie it and it shal appeare to be extreeme folly, and those whiche approue thereof are very doltish Asses: although for worldly wit, they haue deepe heads, & excell a number of other men. For looke how a cunning artificer, when he steppeth out of his owne shop, and medleth with a science beyond his reach, is no body: euen so the wisedome of the world when it will be so busie, as to controule the wisedome of God, disgraceth her selfe. God is heere checked for giuing such a worde, it is better to remoue it away: errors, errors, doe spring by it. It is harde to be vnderstood: God might haue dealt more plainely. O yee blasphemous wretches: what will yee charge God and his holy worde withall: hath hee in such wise declared his blessed wyll to men, that it were better they were without it? Haue the sacred scriptures so little profite in them, that they bee better vnknowen then knowen? Moreouer see how yee reason: men doe abuse the scrip

Mat. 16

tures

tures, & gather errours of them, therfore they are to be remoued: this reason is the lyke, men abuse meate and drinke, and become Drunkards and Gluttons: therfore it were good to make a Lawe to debarre them those things. The body cannot lyue without meate and drinke: the soule can not be saued without the word. Some doe abuse meate and drinke, shall therefore all bee debarred? Some doe peruert the word to their destruction, shal all other therfore be deprriued, and want the most necessary vse thereof? No this is but a crafte which yee vse to make men afrayd to search the Scriptures, least they should espy you: for there euery man may easily learne to iudge of your dealinges. You know wel ynough, that when the people come to knowe the will of GOD (which you are loth they should) then they little esteeme your will. Ignorance is the strongest pillar of your religion, and as you tearme it, the mother of deuotion. For so soone as men haue a little knowledge of GOD, their zeale towardes you is quenched: when they see once the true treasure, they

will no more of your trash. In deede I can not blame yee, that yee labour to put out the lyght, and to holde men still in darkenesse, because the light will vncouer your shame.

Pa. When should we come to an end, if I should answere all your words? you confes that some doe abuse the word, & gather errours out of it: I suppose then, that euery wise man will graunt, it were better for these that the Scriptures were taken from them: And who canne tell which they be, vntil it be too late? Were it not better to worke the surer way, so that no one may fall into that daunger. You care not as it seemeth for the losse of a few soules: but the price of the soule is so great that yee should be carefull, if it were but for one. Moreouer we doe not remoue the word away, but from those which are vnmeete to deale with it: we doe not say it were better vnknown the known, but to such as will abuse their knowledg. In good sooth me thinketh ye ouershoote your selfe greatly, very reason doth lead a man to see, it is not a seemelye nor fitte thing for

Tom

Tom carter, when he hath layde downe his whippe to take vp the byble. Let him meddle with that which he can skill of, and leaue the scriptures to such as haue learning to iudge of them.

Pro. I would be very loth to keepe ye cõpany, vntil ye should answer al my words: the time will be so long that if you should fast vntil ye had done, the Pope neede not inioyne ye any further penaunce. A very clarkelyke reason yee make out of that which I graunt: some doe abuse the scriptures, if a man could tel which they were, then it shoulde suffise to take them from those: but because it can not be knowen, vntill it be too late, it is better to worke the surer way: that is, to take them from all, & so ye shal be sure no one shall gather errours out of them. This reason is amplified, by the price of the soule, where also yee charge vs not to care for the losse of a few soules. This is a great reson, I pray ye, if a man might aske, what did it cost yee?

Pap. This is a prety cõueiance, whẽ ye are not able to answere, then yee finde a way to make your selfe merrye, yee aske

it coſt me, yee ſhould fyrſt aske where I bought it.

Pro. Nay, I know the chiefe market of ſuch wares is at Louain, I neede not aſke where ye bought it. But I am ſure ye bought it too deare, although it coſt ye nothing, becauſe it was not woꝛth the taking vp. But yee ſay I cannot anſwere ye: Yes that I can: I ſay ye are like to a great wiſe man, who hauing one ſheepe dead of the rot, by feeding in his paſture, doth knock all the reſt down & deſtroyeth them, caſting them away, leaſt ſome one moꝛe ſhoulde be infected. Foꝛ becauſe ſome doe peruert the ſcriptures to their owne diſtruction: & becauſe the Goſpel is
2.Cor.3. ẏ ſauour of death vnto death, in ſome, therfoꝛe you will caſt away all ẏ reſt vñ them. Foꝛ what other thing do ye, when ye take frõ thẽ ẏ food of life, & al ẏ armour wherwith they ſhoulde defende them ſelues againſt ẏ ſpiritual enimy. Your reaſõ wer ſõwhat woꝛth, if men could be ſaued without ẏ knowledge of Gods woꝛd: but becauſe they cãnot, therfoꝛe ye may put it vp again, vntill it be better growẽ. Foꝛ your other woꝛds, God gaue ẏ ſcriptures foꝛ al

his

his people to read & learn, and therfore ye are murtherers of soules, and arrant theeues when yee depriue the people of God, of the waters of lyfe: and in stead thereof giue them the stinking Waters of your owne inuentions. And howsoeuer it pleaseth you to esteeme of the common people (whom ye do in disdaine set foorth by Tom Carter) and thinke it no reason to lay downe the whippe, and to take vp the Byble: yet you must know they are the people of God, redeemed by the bloud of his sonne, vnto whom the Gospell doth belonge, and they haue as great interest and full right in it as any other: God hath promised to teach it thē, and also doth teach it them. You are lyke ꝑ Scribes and Pharises, which condemned those which followed Christ, because they were of the common people: do any of the Princes (say they) or of the Pharises beleeue in him? But this multitude which knowe not the lawe is accursed. Those proude Prelates thought the people had no vnderstanding of Gods word, when they vnderstood it better thē they euen so it shalbe found, that many a poore

Iohn. 7.

man hath more right and sincere knowe-
ledge of Gods word: then al your horned
Bishops and great rabbines.

Pa. Truly I cannot but maruel to heare
ye: cānot the people be saued without ꝑ
scriptures be in their hands: cā they not
do wel without the knowledge of Gods
word? Is it not enough for thē to beleue
in Christ, & to liue vprightly: must they
needs meddle with that which is so far
aboue their reche? See I pray ye, what cāse
you set the people in: ye shut thē out frō
saluatiō, when ye teach that they cannot
be saued without the knowledg of gods
word. For they be not able to know the
word. Let the best instructed of your cō-
mō people, cōe for to defend their faith,
wil they be able to answer such reasons,
as some cā bring against thē? if not, how
do they know they hold the truth? that
which they cānot reche vnto, to perceiue
may be the truth for ought ꝑ they know
Therfore I say stil, that the holy mother
hath done wel & wisly to take the scrip-
tures out of the hands of lay men. You
must proue ꝑ cōmon people, are com-
manded to read & study the scriptures:
which ye shall neuer be able for to doe.

Pro. No man can be saued wout faith: faith cãnot be without ẏ word: for S. Paule saith faith doth cõe by hearing, & hearing by ẏ word. How should a man beleeue, before he doth know what to beleeue? God doth giue testimonie of his sonne, he ẏ beleeueth ẏ testimonie, hee doth seale ẏ God is true. He ẏ wil beleue must know what & how to beleeue: & therfore of necessitie, that he haue the knowledge of the word of god. This doth proue how foolish you are, when ye aske if it be not enough for them to beleeue in Christ, & to liue vpightly? as no wise man doth doubt but that this is enough: for there is no foole almost, but a man may make him see, that this can in no wise be wout the knowledge of the word. Is is not ẏ word which cõuerteth ẏ soule? Is it not ẏ word which lightneth the eies, & giueth wisdome to the simple? Is it not ẏ word which doth purifie? Is not ẏ word the light to guide our steps? Doe not they which are of God, heare the word of God? Is is not said, blessed are they which heare the worde of God, & keepe it? Is not the man pronounced blessed, which doth meditate in the law of the Lord day & night?

Rom. 10.

Iohn. 3.

Psal. 19.

Iohn. 15.

Iohn. 8.

Psal. 1.

O yee miserable wretches, what whores faces haue you put on, that are not ashamed to speak directly contrary vnto god. Is it not aboue their reach to beleeue & to obey God: & yet is it aboue their reach to know what to beleeue, & what is ỹ wil & pleasure of God, which they are to obey: Cã subiects obey their prince & not know ỹ lawes: or, do princes make lawes, & thẽ keepe thẽ secreet: If not, wherfore should the lawes of the king of kings be secrets: Cã any seruãt do the wil of his maister, & not know what it is? But you haue an other stout argument to proue ỹ the scriptures are aboue the reach of the vnlerned, & therfore he is not to meddle wt thẽ: he cã neuer cõe to any certeintie of knowledge by thẽ: for let some man of great learning come & reason with him, & he may make sundry reasons which the other cãnot answer: which you take to be a plain proofe ỹ his knowledge is not certeine, but such as he may be driuen from. Alas what stuf here is to reason withal against the truth: suche a Cauiller as you maye meete with some simple playne man ryding vppon his horse, which hee doeth perfectly know to be his owne, and make

such Sophisticall reasons to proue the Horse not to be his, or not to be an horse, but a Dogge, that the simple man can not answere: yet neuertheless, because he is sure it is a Horse, and his owne, and not a Dogge, the other may make many reasons which he vnderstandeth not how to auoyde: notwithstanding, they cannot once bring him in doubt, or to goe from that which he knoweth. Euen so all the subtill cauillations of the deuell and his ministers, when they come against the fayth and knowledge of a godlye simple man, which is grounded in the woord of God, cannot once moue him: the deepe fetches and subtilities, maye make him muse, but yet because he doth certeinely knowe the truth, he doeth not giue ouer that: he hath felt the power of the woord of God in himselfe, and therfore is out of doubt: it hath done that in him which can not be wrought but by GOD. Unstable soules may be beguiled: for they haue not felt the power of godlynes. Ye would haue me proue that God commaundeth the vnlearned men to study and exercise themselues in the Scriptures: I am a-

shamed to heare yee doubt of that matter.

Pap. If yee be ashamed to haue that doubted of: then I trowe yee wyll bee ashamed not to proue it.

Pro. I would you would bee also ashamed of your wilfull blindenesse: and see, when thinges are manifestly proued: did not God vtter his worde by Moses vnto the Israelites, both men and women: did he not giue it them in their owne tongue? did he not charge them by Moses, euen ỹ
Deu. 6. & 11. laye people, ỹ they should put his wordes vpon their heart, & vppon their soule: and bind thē for a signe vpon their hands: and teeth thē their childrē: to talk of thē, as they sat in the house, as they walked by ỹ way, whē they did ly down, & whē they did rise vp: are not the people blamed both amōg the Iewes, & also in ỹ time of the Gospel,
Hoshe. 4. for their ignorance & dulnes? are they not
Hebr. 5. exhorted to growe in knowledge and vnderstanding euery where: did not Christ
2. Pet. 3. and all his Apostles trauel night & day to bring the people to vnderstanding: do not
Col. 1. the Apostles pray ỹ they might bee filled
Philip. 1. & abounde in all knowledge: did they not giue great charge vnto other to teach and feede the flocke diligently: Did they not

open all the counsels of GOD vnto the people: will your holy mother the whore of Babylon bee wiser then all these: did al these trauell in vayne: Did Paul foolishly when hee commaunded that men shoulde not speake in the Churche in a strang language, vnlesse it were interpreted, that so the rest might bee edified: for shame giue ouer, and confesse that your great whore hath done as foule villanie to the Church of God as could be, in taking from them the word of life: and putting out the light, to the ende that shee might play the whoore, and commit all her abhominations in the darke, where none should espye them. The light doeth now shine so cleare, ẏ she shall neuer be able to hide her selfe any more, nor to couer her shame: vnles it be among those nightbyrdes, such as you are, which cannot abide the lyght.

Act. 20.
2. Tim. 4.
1. Cor. 14.

Pap. Would yee make men beleeue that it is commanded as a thing so necessary & profitable, when we see what followeth since the scriptures haue bin opened vnto the people? What a multitude of sects & deuisions, and quarrels haue rysen: whēce cōmeth all this, but ẏ

holy thinges are giuen to Dogges, and
Matth.7. precious pearles are caſt before ſwine?
The vnholy and vnpure, and ſinnefull
men doe as it were with filthy vnwaſh-
ed handes, handle the heauenly myſte-
ries: and eache man doeth gather for
his turne that which lyketh him beſt:
and then they are puffed vp, and prat-
tle they knowe not what. I wiſſe, I
wiſſe, they myght be better occupied,
then to meddle with the word of God,
which ſhould not be touched but with
great reuerence: nowe euery one will
bee pratling of it, euen vppon their ale
bentch. Wherefore did Chriſt ſpeake in
Luke.8. parables, and told the Apoſtles, that to
Matth.13. them it did belong to know the myſte-
ries of the kingdome of God, but to
the reſt in parables, that they might ſee
and not ſee, doubtles as I ſayde before,
there is great cauſe why the Scriptures
ſhoulde not bee knowen of the people.
When they did not knowe them, they
agreed and went all one way: nowe he
is of this ſect, he is of that ſect, he ſaith
this is trueth, another ſayeth that: a
man can not tell which way to turne

him

him. Your learned men also them selues are at warre, one agaynst an other, one confuting an other, in their sermons, in their writings: alas must it not then much more followe among the vnlearned people. If the learned can not vnderstand the Scriptures, how shall they which haue no learning? O howe well were our forefathers which knew none of all this. I woulde the reading of the Scriptures did make men no woorse then they were: they had good soules to Godwarde, nowe menne are starke nought.

Pro. The great subtilitie of the Diuell, to drawe men away from reading the Scriptures, appeareth in yee: yee woulde proue it not onely a thing vnnecessary to haue them knowen, but also very euill. This ye proue by the effectes which follow, as diuisions and quarrels, and sectes: by the same reason yee maye proue that it had bin good, neuer to haue heard of Christ, about whom there haue been so many quarrels in the world. Many doe stumble at him, he is the rocke of offence vnto many: but the faulte is in men

Iesay. 28. 2. Pet. 1.

men and not in him. Euen so the wicked which abuse the Gospel, although they be neuer so many, yet must not cause, the small number of Gods electe to be depriued of their right, & to be spoyled of their comfort. So soone as the Gospell appeareth, the Diuell laboureth by his instrumentes to bring an infamy vpon it, and to make men beleeue it is naught: for it is he which reyseth vp sectes and errors, Gods word is not the cause. Yee would by that meanes bring men into a maze, that they should not knowe which ways to turne them. But you saye the cause is that holy things are giuen to dogges, and precious pearles are cast before swine. Ye reason euen lyke your forefathers the proud Phariseis, which tooke themselues to be so holy, that they were not to be caught: and so wise and skilfull: that they regarded not other. The multitude were accursed: the blinde man ber was altogether borne in sinne: you wretches count them dogs and swine: and your selues holy: whereas your selues haue played the notable villaines, and haue dealt vnreuerently with the word of God. The Phariseis

Iohn.5.

rifees blamed Christ that he did eate with
Publicans and sinners, hee answered, Mat. 9.
that he came not to call the righteous, but Luke. 5.
sinners to repentance: you say, sinnefull
men are permitted to deale with the scrip
tures: wee answere, the more sinnefull
the greater neede, they haue to knowe the
Scriptures, because they must reforme
them, and cure them: other meanes for
the sinners there are none. Wherewithall
(saieth the Prophet) shall a younge man Psal. 119
cleanse his wayes: euen by taking heede
thereto according to thy worde. Ye rea-
son euen as handsomly, as if a man should
counte it vnmeete for those to come
to the water to washe them which are all
myred: or if a man shoulde bee out of his
waye in the darke, let him haue no light,
because he is out of his way. O ye wicked
Pharises, ye shut vp the kingdom of God Mat. 23.
before men, ye neyther enter your selues,
neyther doe ye suffer those which would.
Let thousand thousandes, and millions of
thousands, deale vndiscretely & wickedly
with the worde, gather all kinde of vi-
uelish errours out of it, by peruerting it,
be

be puffed vp with their knowledge, and make but a mating thereof: yet this must not let it, but that if GOD had but tenne chosen in the worlde, his counsels must be opened vnto thē. Men abuse the worde when they talke vnreuerently of it, therefore you say it is to be removed: theeues and quarrellers doe fight, robbe, and kill with their weapons, and therefore the true men must cast them away.

Doe yee not knowe that wee are commaunded for to meditate & talke of ỳ holy Scriptures night and day: but yet reuerently. Is not the worde of God called the swoord of the spirite, with which wee must fight against the Diuell: Doth not Christ our Captaine giue vs example, when he stil alleageth the Scriptures against him? Howe childishe are yee in alleadging this that Christ did speake in parables: and sayde it was giuen to the disciples to knowe the misteries of the kingdome of God, but to the rest in parables: that in seeing they might not see. May yee were they the vnlearned onely at whome he speaketh? were they not the great clarks, the Scribes & Pharisees:

Ephes.6.

Matth.4.

which

which did see and not perceiue, and heare and not vnderstande: Yea, it is to be vnderstoode of all the reprobate, both the learned and vnlearned. As on the other side the mysteries of the kingdom of God are reueiled to simple ones: I thãke thee O father (saith Christ) Lorde of heauen and earth, that thou hast hid these thinges from the wise and prudent, and hast opened them vnto babes. Doe yee not see in the Gospell, howe our sauiour Christ did publishe the Gospel, and instruct the multitude: is it not testified, that publicanes and sinners did imbrase the same, when the wise ones despised ỹ counsel of God: Doth not Christ tel them that publicanes & harlots should go before them into the kingdom of God: You say they went all one way when they knewe not the scriptures: doubtles the heathen men went al one way, but it was no good way, for it was to destruction: euen so as many as did not (as S. Paul saith) receiue ỹ loue of the truth that they might be saued, god did sende them strong delusion to beleeue lies, & so they were damned. These were not all our forefathers, for God alwayes

Matth. 11.

Luke. 7.

Matth. 21.

2. Thes. 2.

shewed his trueth to his seruants. Ye say the people can not vnderstand the scriptures, when as the learned do not, but are set one against an other, and one doeth confute an other: ye shoulde conclude of this, that because learned men do raise vp errors, as well as the vnlearned, therefore the scriptures ought to bee taken awaye from them also: & so ye should make sure worke. Let God speake no more, vnles he can doe better: let the pope only vtter his mind, & heare him, for he wil tel a plaine tale.

Pd. This is euen like al your scismatikes, & heretikes, for al of ye do alow errors, quarrels, and contentions. Yee thinke it a small matter to haue the worlde filled & set vpon an vprore with them, ye do euen glory in them, as though there could be no truth without thē. Oh saye you, it is a certayne & infallible proofe, that ours is ꝑ true gospel, that so greate troubles, & sundry sects doe follow it. Thus yee are not ashamed to confesse the euil fruites of your doctrine: so that others need not to speake thereof. Many other such like speeches ye vtter.

Pro.

Pro. I am no liker those which imbrace the trueth, then yee are like your father, not the father of truth, but of lies: for let a man convict ye a thousand times in your sayings, yet ye will not sticke to lie and slander. Where can ye euer shew, that any true professor of the Gospel doth allow errors, quarrels, and contentions: because we say ꝑ the scriptures must not be taken from the people, although neuer so many errors, and scismes doe follow: can ye gather thereof that we allowe the same: no, we detest & abhorre from ꝑ bottome of our heartes such trechery of the diuel, & his wicked instrumẽts. We cõut it a lamentable thing, to see the malice of the diuel & of the wicked world to bee so great, ꝑ so soon as euer christ & his gospel appeare, they bend all their might against it, seeking all meanes to quench the light thereof: & vtterly to banish it. Frõ hence do spring all vprores and tumultes in the Church. We affirme in deede that this is a proofe ꝑ it is the Gospel of Christ: that the wicked worlde can not abyde it: if it were of the worlde, the worlde woulde loue his owne: but because it is not

of the worlde, therefore the prince of the world with al the power and armies that he can make, doeth rise vp against it: for Satan will not be dispossessed of his hold
Matth. 12. without great sturre. The strong man armed which keepeth his house, must first be bound before his house can be spoyled. When there shalbe no diuell, no wicked ones, no kingdome set vp against ỹ kingdom of God, when Christ shal haue none enemies: thē ỹ gospel may come forth in peace, without troubles, tumults, sects, errors, & such like. But so long as al those do remaine, wherefore should the Gospel loose any glory: because these things follow it: nay, why should it not be so much the more glorious, that it doeth breake through all these thinges, and by it Christ doth rule in the middest of his enemies?
Psal. 110. When the Prophet foretolde, ỹ the stone
Psal. 118. to the builders refused, was become the head of the corner: he addeth, this is the Lords doing, and it is marueilous in our eyes. So this is the Lordes doing, & it is most marueilous in our eyes, that so many cruel persecutions do follow the Gospel, and yet can not banishe it: so many heapes, or rather fluds of monstrous er-

rors doe euen as it were flowe ouer it, to couer it, to corrupt it, to abolishe it: and yet it doeth still breake forth, as bright and pure as before. So soone as Christ was borne, persecution arose, & ỹ childrẽ were cruelly murthered. Paul & the rest of the apostles, doe not so soone goe forth to preach, but the false prophets are at their heeles. Cease therefore yee wicked wretches, to blaspheme Christ & his Gospell, because such things followe: they bee not the fruites of the Gospell, nor they do not spring out of it, but they be the enemies therof, which do alwaies pursue it. Make a reconciliation betweene Christ and the Diuell, if ye will haue the Gospell goe quietly. Nowe let a wise manne waye this reason, the woorde of God, whiche is the woorde of saluation, of life, of grace, our light, our shielde, ỹ food of our soules, can not be set foorth, but there followe troubles and errors, therefore it is good to keepe it vnknowen, and not to let the people haue anye sight therof. All the worlde may see, that yee haue conspired with the Diuell, and are become instrumentes to fulfill his desire: for yee coue- Matth. 2.

he coueteth by those euils, to banishe the truth, and to hold men in blindnes, and al kinde of errors which they bee by nature full of, & so to bring all to hell: & you perfourme his will, in crying out against the sacred Scriptures, and seeking to burie them.

Pap. Nay, you haue consulted with the Diuell, like vnnatural children, to seek the ouerthrow of your mother the holy Church, and to dishonour the Vicar of Christ.

Pro. We bring all our consultation out of Gods holy word for the vpholding and maintaining of our holy mother, the true Catholike Churche and spouse of Christ, against the filthy whoore of Babilon, and against Antichrist the great vicar of hell.

Pa. I may say the like against your side, and so wee maye playe at Tenice vntill wee be both weerie, and parte as wise as we began.

Pro. I say nothing against you but that which the worde of GOD doeth plainely shewe.

You

You haue no colour to say the like against vs, saying that your shameleſſe faces haue made yee bolde to speake all kinde of lies.

Pap. Great bragges yee make of proouing out of the Scriptures. Where do the Scriptures tell yee, that the Byshoppe of Rome is Antichriſt? you can make the Scriptures serue for your turne in any matter whatsoeuer.

Pro. Wee bragge no more of the Scriptures, then that which is manifeſtly prooued by them: Wee make them serue none other turne, then the Lorde hath appointed them for. The scriptures do not in flat speeches say that the Pope, or the Bishop of Rome is Antichriſt: yet neuertheleſſe they set a hand vppon his forehead, and describe him in such sorte that euery man whiche hath eyes may easily know him: and as perfectly knowe him to be Antichriſt, as a man may know an egge, to be an egge.

Pap. I haue read the Scriptures and knowe what they speake concerning Antichriſt, and yet coulde neuer finde

that brande which you ſpeake of, nor ſuch a deſcription as ſhoulde paint out the Pope to be Antichriſt. You are marueylous fellowes, you can make ſomewhat of nothing: you are ſo cunning that yee canne drawe water out of a flint.

Pro. You haue read the Scriptures, and ſo haue your fellowes, euen all the Popes ſhauelings: and yee knowe they ſpeake of Antichriſt, whom you beleeue ſhall come: you can not finde that brande or marke, or ſuch a deſcription of Antichriſt, as ſhould belong to the Pope: and that cauſeth ye to pronounce, that we make ſomewhat of nothing &c. Becauſe it is not like that ſo many great Cardinalles, Biſhops, Abbots, Mõks & Friers ſhould read & read again in the ſcriptures, & not ſee the Pope to be Antichriſt, if hee bee ſo marked, that he may eaſily be knowen. This may ſeeme ſtrange, but I tell yee it is no maruell, for ye are all blind as beetles. The Scribes, the Phariſees, the Sadduces, and all the learned among the Iewes did read Moſes and the Prophetes, and ſtupid them denoutelye: looked

looked for the Messias which was promised and described there: and yet when he came, they were so farre off frō knowing him, that they did kill him, and fulfilled the voyces of the Prophetes: euen so fareth it vō you, ye read what maner of one Antichrist should be, & what he should do, and yet ye are so blind, ỳ ye fulfillet, in helping him to murder ỳ saints. the Iewes could not know Christ, because they looked for a trim Christ, and he came base & poore. You haue also deuised a popishe fable of Antichrist which doeth so sticke in your heads, ỳ ye cannot see the notes & markes of the very Antichrist indeede.

Pa. Goe to, goe to, let vs see your great skil, and what your Scriptures will be whereby ye will shew this thing. I feare me we shall haue but slēder conclusions.

Pro. When yee haue tryed them, then giue iudgement, and so although ye shoulde iudge fally, yet ye shall not be altogether so rashe. Will ye confesse that S. Paul. 2. Thessa. 2. And S. Iohn in the reuelatiō do describ & set forth antichrist?

Pa. That I will, for I suppose no man

wil deny it: but what are yee the better? that which Saint Paule doth speake, and that which Saint Iohn hath written, as cõcerning Antichrist, may more fitly be applied to you, then to vs.

Pro. If it may as fitly bee applied to vs as to you, nay I will say further, if it may bee applyed to any but to you, let vs be counted Heretikes.

Pa. S. Paule saith that the day of the Lord should not come, except there cãe first an Apostasie, or falling away. Doth not this touch you? let all men iudge, who are fallen away, we, or you? are we fallen frõ you, or you frõ vs? Haue wee made the departing, or haue you? our Churche hath alwayes stood fast & vnmoueable, you haue rent your selues frõ vs: by what reason can any man say, that they haue made ꝑ apostasie which haue alwaies, & do stil keepe their stãding: & not rather those which are gone out frõ vs: to fulfil ꝑ which S. Iohn saith, they went out frõ vs, because they were not of vs.

1. Iohn 2.

Pro. You would shift this thing from your selues, & lay it vpõ vs: but it cleaueth so fast to your hands that it will not be gon

goe about by a subtill cauillation to bleare the eyes of simple mē. We cōfesse we haue made the departure from you, & not you frō vs, because you had departed from the truth, and true Church, and had led vs out of the way of truth, vnto which we are now againe by Gods gracious goodnes returned. You say your Church hath always stood stedfast & vnmoueable, & therefore hath not made the departing. It is true if we respect place, & succession of bishops, but what doeth ỳ helpe yee, whē ye are departed from the faith, which thing ye might & haue done without chāging your place and roomes. The high priests, scribes and pharisies among the Iewes had their successiō & place longer then you, & yet Christ & his Apostles did depart from them, and were neither Heretikes nor Schismatikes. And why, because they had first departed from the truth? Ye must not stād vpon one clause, but take ỳ which doth follow with it. This falling away shalbe by the man of sin, the sonne of perditiō, who was to be reuealed: which is an aduersary, & exalteth himself aboue al ỳ is called God, or ỳ hath imperial Maiestly, so

so that hee sitteth as God in the Temple of God, boasting or shewing himselfe to be God. This is one sentence which doth set the hād in the forehead of your pope: the scarre wherof will euidently appeare when yee haue made as fine worke as ye can.

Pa. Now ye are come vnto the matter, I trow ye wil make it plaine, & out of al doubt. This is spoken in deed of Antichrist, but where wil ye finde one iot of it in the Bishop of Rome? Where will yee finde that euer he hath exalted himselfe, aboue all that is called God, or þ is worshipped, which word you translate at your pleasure otherwise thē euer I heard it before, that which hath imperiall Maiestie. Yee must prooue that the Pope hath exalted himself aboue God, or els ye haue slandered & blaspheme him. Such an one shall Antichrist be.

Pro. This is all fulfilled by the Pope, as I will shew, I am not to proue that he hath exalted himself aboue God: but that he hath exalted him selfe aboue all that is called God. The kings of the earth are that which is called God: For the Scrip-

Psal. 82.

ture

ture saith, they are called Gods. And be-
cause Sebasma, which is translated, that Iohn 10.
which is worshipped: is in the newe Te-
stament giuen to ỹ emperours of Rome,
I translate it that whiche hath imperiall
maiestie or dignitie. Ye may see that not
only among the prophane writers, the e-
pithite Sebastos is giuẽ to the emperors,
but also in the 27. of the Acts of the Apo-
stles S. Luke saith, that S. Paul was deliue- Actes 27.
red to a captain, spires sebastes, of ỹ band
of Augustus. Also likewise actes 25. Fe-
stus saith that Paul had appealed to Seba- Actes. 25.
ston, that is to Augustus. Now the words
of S. Paul setting forth the man of sin, are
cleerely fulfilled in the Pope, who hath
bin, as all mẽ know, exalted so high aboue
kings and Emperours, that they held his
sturrops, when hee went to horse backe.
There hath bin none Lord ouer kings &
Emperours, but the Romane Bishoppe.
None exalted to that dignitie, but the I-
talian Priest.

Pa. The apostle saith, all that is called
god, & therfore it is to be vnderstood of
God himselfe, for is not he called God?
There is cause why the Pope should bee

aboue

aboue all kinges & Emperors, that doeth not proue him to be the man of sin. Hee hath that of right, because hee is Christes vicar.

Pro. The Apostle doth vse this speech to put difference betweene God in deed, & that which is called God, & hath but that high title, and is not God indeede: God is more then called God, for he is verye God indeed. This thing is also manifest when the Apostle in the next wordes rising by degrees, saith, that he sitteth in the temple of God, shewing himselfe that hee is God: In this last & highest he doth but set him foorth, to chalenge to himselfe to be equal with God. Where ye say it doth belong of right to the Pope to be aboue al kings, because he is the Vicar of Christ, I will aunswere that anon, in an other matter.

Pa. I must let ye haue your saying, there is no remedy: but doth the Bishop of Rome then sit in the temple of God, boasting himself that he is God? I maruel what glose ye can make to perswade the people that ỹ pope doth this. Who

euer

euer can shew that the bishop of Rome doth not take himselfe to be a man. If he take himselfe to be a man, doeth he then boast himselfe to bee God? For shame leaue your slaundering, and find some other to ascribe this name Antichrist vnto, for to the holy Father it doeth not belong.

Pro. Ye must needs let me haue my saying whē it is so manifest truth that ye cā not tell which way to cauill against it. The bishop of Rome doth sit in the Temple of GOD, shewing him selfe, that he is God. Yee need not marueil, nor there needeth no glosing, to perswade the people in this poynt. It is rather greatly to be woondred how men should be so blind as not to know this great mōster, seeing the holy Ghost doth so liuely paynt him foorth in his colours. The manne of sinne must not bee a forenner, for the Apostle sheweth, that he should haue his seate in the Temple of God. This cānot be vnderstood of the materiall Temple in Hierusalem, for that was vtterlye destroyed shortlye after Christ.

But it is meant of the true Temple of God, which is his church. In this temple sitteth not the Turke, nor yet the Jew, or any Pagan, doeth heere rayne: but the Pope hath long tyme had his royall throne set vp in this Temple. No man can say the Turke or any of the forenamed is Antichrist, for wee must not goe out of Christendome to seeke him, but finde him we must set vp in the very Temple of GOD. All the papistes in the world shall neuer be able to shewe any other in the Church, besides the Pope vnto whom they may apply this descriptiō. Where hath there euer been anye in the Temple of GOD, (which of necessitie is here taken for the Church) exalted aboue all that is called God, beside the Bishop of Rome. I pray God open the eyes of the ignorant people whom yee seduce, that they may see Antichriste and forsake him.

Pa. O how you wold triumph, if ye had any great matter of your side: when yee bragge so much of nothing. What if I shoulde tell ye that the Antichrist which Saint Paule doeth describe, is not yet risen:

risen? What canne yee saye? Must the pope needes bee hee, because hee hath the highest seat in the Churche? When yee haue proued that hee boasteth him selfe to bee God, then ye shall say somewhat.

Pro. Where the worde of God goeth directly against ye, there yee make no account of it at all, such bolde beastes yee are to call it nothing. But what if yee shoulde tell vs that Antichrist is not yet come, alas poore foolish Papist? What if a Jewe tell vs that Christ is not yet come, shall we beleeue him? We knowe he is already come and hath fulfilled all things which were written of him in the Prophetes. Shall we be so foolishe, with the Jewes, as to waite for an other. Likewise, what if a Papist tell vs that great Antichrist, which the scripture doth speake of is not yet come? Shall we be so mad, when we see that the Romish Bishop and his clergy, haue fulfilled all those things which Saint Paule and Sayne John in the Reuelation haue written of him, as to gape after another? The Pope muste needes be he, not simply because he hath

the highest seate in the Churche, but because he hath so hig ha seate in the church, as god neuer appoynted to any. Antichrist should be the highest of all, where will ye find any that was above the Pope, or that euer did challenge such authoritie as he hath for certayne hundreth yeeres: But ye saye when I haue proued that the Pope doth boast him selfe to be God, then I shal say some what. It is indeed such a somewhat, as may of it self suffice if there were no more, to cause all wise menne to see that he is the man of sinne, and vtterly to renounce him.

Pro. When ye haue done that, I also will recant and forsake him: because I am sure the spirite of the Diuel is in that man, which maketh him selfe God: and so I dare promise for all that bee of our side.

Pro. Ye make a double promise, one for your selfe another for your fellowes, that if the Pope can bee proued to haue boasted or shewed him selfe to be God, yee will recant & forsake him. But I mislike ye promise, muche more then yee can performe: I cannot trust that which ye make

for

for your selfe, much lesse, when ye promise for all that be on your side. Ye are blynded and hardened as the Scribes & Pharisies were: they sayd, if he be Christ let him come downe from the crosse and wee will beleeue in him: could they, or would they haue beleeued in him if hee had come downe from the Crosse? Why then did they not beleeue when he was risen from the dead, which was a thing farre greater then to come downe from the Crosse? When I see yee retant I will beleeue it, otherwise I will not, because there is a great number of ye which do wrangle, & cauill, & seeke shifts against those things, which your consciences do tel ye are true: so ỳ yee doe willingly and wilfully blynd your selues: and so blinde others. And thus while ye go about to deceiue others, ye are deceyued. But let vs come to the matter. It may be ye looke ỳ I should go about to prooue that the Pope hath taken vpon him to be called God, or to be taken for God, & not man: I do not meane so. Mat. 27.

Pap. No, yee cannot tell what yee meane: I thought this wold be the end: nowe yee will not goe about to prooue

that the pope woulde bee called God, or be taken not to be a man. This is the sleight of ye al, to make great crakes, & when ye are to come to your proofe, then to winde out. I may keepe my promise well enough: you haue released me of it: I woulde like it well if yee would confesse plainely, and shame the Diuell, that yee haue made promise of more then ye are able to doe: and that ye haue done great iniury vnto the holy father and haue slandered him.

Pro I haue done euen as muche iniury to the holy father and haue slandered him euen as much, as a man doth slaunder and iniury the Diuell, when he saith, hee is the father of lies. I shoulde not shame the diuell in retracting that which I haue saide, and by saying that I haue promised more then I am able to doe: but I shoulde please him very well. For although his owne credite is so farre spent, that hee shoulde vtterly loose his labour in seeking to recouer it: yet hee seeketh to vphold the credit and estimation of his vicar, and by that meanes doth maintayne his kingdome. I haue vsed no sleight, nor

am

am gone from ought that I did promise to proove. For doth it followe that because the pope doth confesse he is a man, and taketh not the name of God, therefore he doeth not boast himselfe to be GOD. You are a very simple Logician, whiche from deniall of some part, will denye the whole.

Pa. What is the whole if this bee not, neither to take the name, nor yet to esteeme himselfe to be the thing. Neyther to be called God, nor yet to thinke himselfe to bee God. If yee can shewe any other way where by hee maye shewe him selfe to bee GOD let mee heare it.

Pro. Hee doth sitte in the temple of God, boasting himselfe that he is GOD: when he challengeth to himself the power and authoritie which doth belong only to GOD, and to no creature, this power he hath usurped many wayes. Tell me is not this to boast himself to be God.

Pa. I graunt indeede that whosoeuer doeth chalenge the power and authotity to himselfe which doeth belong to God only, doth make himself God.

But what are yee the neerer for this, ſo long as yee ſhall neuer bee able to ſhew any way, wherby the pope hath vſurped any ſuche power, although yee ſaye hee hath done it many wayes: he hath his power giuen him of God: and yet neuer the power to be as God.

Pro. I might with trauell make a large diſcourſe with many proues, to ſhew that hee hath vſurped the higheſt authority: but I will content my ſelfe to ſhewe it in ſome thinges, which are knowen very well euen vnto the ſimple. Is not God only Lorde ouer our faith? And ruler ouer our conſcience to bynd the ſame? Hath not GOD only power to forgiue ſinnes? To ſhutte heauen, and to open hel, to ſaue and to deſtroy? Is not GOD the only lawegiuer, is not Chriſt our onely Doctor? howe then can the Biſhop of Rome challenge theſe things to himſelfe, and yet not ſhew himſelf that hee is God? If this bee not muche more to make himſelfe God, when he taketh vpon him: gods power then to take the name, let all men iudge.

Pa. The pope doth take no Lordeship ouer the conscience, nor doeth not bynd them further then he hath authoritie giuen him. The lawes which he maketh are made by the holy Ghost which is in him, and therefore there is but one law giuer. For ye may eue as wel say, Moses gaue lawes, therefore there is more then one law giuer: For looke how he gaue lawes so doth the pope. Hereby euery man may see that yee reason very strongly, when by making lawes yee woulde prooue an equalitie with God, then all the Apostles & prophetes were equall with God. And so I may say for the rest.

Pro. God neuer gaue any suche authority to any mã: If the Pope had it giuen him, it was by the Dragon as S. Ioh. sayth, which gaue him his seat, & great authority. Yee say I reason strongly, when I say, the Pope doth make lawes, to bind mens consciences, therfore the Pope maketh himselfe GOD: and likewise maketh that there is more then one Lawegiuer. For say you, by this reason Moses, all the Apostles & Prophetes shoulde bee Reue. 13.

equall with GOD: because they gaue lawes. But as they did it by the holye Ghost, so doeth the pope: and so GOD is still the only law giuer. Thus ye woulde bleare the eyes of the ignorant to make them beleeue that the Pope doeth make lawes as Moses did. But I will shewe a difference: Moses gaue no lawes nor any of the Apostles, but such as they receiued from God. They neuer challenged authority for to make any lawe contrary to any part of the woorde of God: nor to abrogate any of the lawes of GOD: For Gal. 1. Saynt Paul saith, that if he or an Angell from heauen should preach any other Gospel then that hee had preached let him bee accursed. Suche was the authoritye of Gods word, that if eyther Paul, or Moses or any other which brought it, should alter, adde to it, or diminish the same, hee should bee accursed. And yet the Pope doth take power to make lawes contrary to the lawes of the worde of God: to dispense with the same, to disanull what hee will: and which is moste blasphemous of all, to affirme that the holye Scriptures haue no authority without him: but are of

them

themſelues dead and can haue no certaintie. Is not this to make himſelfe God, or equall with God? What is there whiche hath authoritye ouer Gods woorde, but God? Who doth not here eſpye the verye hornes of the Diuel peepe vp: and ſpeake theſe thinges out of the mouth of his vicar Antichriſt? They doe all forſake God & worſhip the beaſt, which giue him this authority.

Pa. I will not denye but that hee which doeth ſet vppe lawes contrary to Gods lawes, maketh himſelf God, euē as a ſubiect, which taketh vpon him to make lawes, & to refuſe the lawes of the prince, maketh himſelf as it were a king. But I ſay the Biſhop of Rome doeth not ſo, for hee hath the holye Ghoſt and can not erre. And ſo when hee doeth forgiue ſinnes, he doth no more then hee is warranted by the worde: and in very deede whiche yee take vppon yee to doe.

Pro. What ſhoulde I ſtande to anſweare bare woordes: wee know the pope is not led by the holy Ghoſte, but by the lying ſpirite of the Diuell, becauſe hee

hath so flatly troden downe Gods worde and brought in his owne lawes in steede of it. I will not stande to recite particulars, all the worlde may iudge. And whereas ye say, he doth not forgiue sins, but as wee doe take vpon vs: that is but a shift which yee haue deuised: for all that will may see, whether this bee all one: to pronounce remission of sinnes to the penitent which wee doe: and to send foorth pardõs, whereby for a ten shilling matter, a man might not only haue forgiuenes of his sinnes past, but liberty for a good time after to commit many sinnes: if this be not the man of sinne, where shall we finde him? Who doth take vppon him to bee God: if hee doe not which for money will forgiue a man whatsoeuer hee doeth commit against God: Shal a rotten stinking carrion thus blaspheme, and men not espy that he is the great Antichrist? I haue now shewed yee howe the Pope boasteth himselfe to be God: but I dare not saye you will recant.

Pa. When I see matter which may force mee to recant I will doe it, but for ought that I see brought to the purpose,

to

to prooue that whiche you promised, there is cause rather why you shoulde recant, and renounce your errours, and returne agayne to the holye mother, which is readie to receiue those that returne to her, howe vnkindly soeuer they haue behaued them selues towarde her.

Pro. The Diuelishe strumpet is almost left desolate, and therfore she laboureth to drawe as many as she can, and to entice them to her loue: faire and foule, tagge and magge, all are welcome, none come amisse nowe: Murtherers, whoremaisters, Whoores, Bawdes, Drunkardes and all such like: if they will take her for their mother, shee is not ashamed to take them for her Children: and to make them partakers of her holinesse. But let vs come againe to the matter. Saynt Paule in the same Chapter sayth, That Antichriste shoulde come with lying signes and woonders: and so is it also expressed in the Reuelation, that the Beaste shoulde that waye seduce and deceiue the Inhabitauntes of the earth.

If

If this bee not fulfilled in the kingdome of the Pope, howe shall it euer be fulfilled, or where shall we looke for it? What hath been al your outcries, but myracles, myracles? Let a man reade your Legenda Aurea, and festiuall, and suche other pure Bookes, what shall hee finde but myracle vpon myracle: and so true, that if a man woulde lye for the whetstone, he may there store himselfe, if hee will haue a whole bundle. The people did beleeue the, for why? the scripture saith, god should sende them stronge delusion to beleeue lyes. I dare saye boldly, that although you Papistes, a great number of ye, haue put on impudent and shameleſſe faces, to maintayne lyes: yet there is not one of yee, but will blushe, if hee shoulde take vpon him to defende that stinking puddle of lyes, and fayned wonders: whiche yee fedde the common people withall. A man may be ashamed to recyte them, least those which know not the matter, should thinke he doth lye.

2. Thes. 2.

Pa. What way can you proue that the myracles of the Churche were false, and counterfet, VVill you take vpon yee

to

to condemne such things as were done long since? If there be some thinges written whiche might well enough bee left out: is ỳ churche to be charged with that which every particular man doth? There were abuses crept in, which the bishop himself did not know of, Is it reaſo he should be blamed?

Pro. I think no wise man wil doube but that this is a sufficient proofe, that your miracles were but iugling castes in the darke, because ye had such store of thē, and haue none nowe: Alas there is as great neede nowe as euer there was. And if there bee but one myracle lefte in your bowget pull it foorthe and let vs see it, that wee may giue some credite vnto yee. May your mother had no good Counsell giuen her, when shee had suche plenty to spend it so wastefully as shee did, and to keepe none for a deere yeere. I wisse a fewe of those great woonders whiche she shewed in time past, would now stand her in great steede.

Pa. Mocke on, take your pleasure, there is none to controule yee. What though there be neede at this time, yet the

the worlde is vnworthy: euen as Christ
Mat. 16. sayde to the phariſies when they requyred a ſigne, This euil and adulterous generation ſeeketh a ſigne, but there ſhall no ſigne bee giuen them but the ſigne of Ionas the prophete. Euen ſo what reaſon is it, that the holy mother ſhould ſhewe any woonders and myracles vnto you, which are worſe then the phariſies.

Pro. Alacke good olde mother, ſhe hath neede, as muche as euer ſhe had to ſhewe her cunning: but the worlde is not worthie. Although ſhe myght win great credite by it, yet ſhe had rather kepe a good conſcience. And therfore ſhe doth followe the example of Chriſte, which would not doe any myracle at the requeſt of the Phariſies. Yea but why doeth ſhe not ſhewe ſome of her power to her owne chickins, for feare leaſt they ſhoulde bee drawen from her. Chriſte wrought myracles ſtil to his Diſciples, although the Phariſies were vnworthy. Mr there is ſome other iet, the windowe doth ſtande too wide open, there commeth too muche light. Your mother woulde playe ouer

feate,

feate, but that shee feareth shee should not make her conueyaunce so cleanly, but that one or other would espy her. She doth vse worse meanes a great deale.

Pa. What can you tell what myracles the Churche doeth, you haue not faith to beleeue them? Shee woorketh more then you are made priuye of.

Pro. I doe certainely perswade my selfe that I knowe not all that shee doth: shee hath learned to bee more close then to let euery man see what shee doeth. And yet sometyme wee see more then wee can well like of. Your little pretye moulden GOD in the Boxe doeth giue her counsell, howe to deale against her enemies.

Pa. I see well when men are fallen away, they care not what blasphemies they vtter. This is farre from the thinge which yee offered to proue.

Pro. If a man may vtter blasphemys against a peece of dowe, then I haue blasphemed. But I doe assure yee I will neuer craue pardon for it. I am still

in the matter whiche I tooke in hande: which was to shewe that the Pope is Antichriste. I could make plaine proues vnto yee out of other places of Scripture, especially out of the Reuelation, where the holy Ghost doth of purpose set foorth the kingdome of Antichrist.

Pap. VVill yee take vpon ye to expound the Reuelation, and the thinges are set forth in it so darkly by mysteries, that no manne can say precisely, this or that is the sense: but when you haue interpreted things one way, an other may make as good & as probable a sense an other way. What one thing is there which maketh so plainely against vs, as yee woulde beare men in hande? Doeth it not make as plainely against you?

Pro. Although the Lorde hath spoken darkely in the Reuelation, yet not so darkely but that it may bee vnderstood, otherwise to what purpose was it geuen? Therefore are those pronounced blessed which read & heare it, if none cã expounde it? If it would haue bin a great deale more hard to vnderstand, if ỹ mysteries had byn

Reue. 1.

but barely vttred: but because there is also an exposition made of the chiefe things, which doe as it were couple all the rest together: it is no harde matter to finde the sense, especially, when as the exposition is in so flatte and playne tearmes, that euen the verie obstinate Papistes of your side are driuen to confesse them: and not onely in word, but also in writing.

Pap. What can yee shewe that is confessed by our men, which ye say they are forced to confesse both in word and writing?

pro. Saint John saith, in the 11. chap. that the beast which riseth out of ỳ bottom Reuel. 11.
lesse pit shoulde make warre against the two witnesses which ỳ Lord would sende, and ouercome them, and slay them. And their bodies shoulde lie in the streetes of the great Citie, which spiritually is called Sodome and Egypt, where our Lorde was crucified. Hierusalem was destroyed, and Christe although hee was (if wee respect the place) crucified there, but yet if wee respect the authoritie hee

was crucified at Rome, because hee was put to death by Pylate, who had there the authoritie vnder the Romaine Emperour.

Moreouer in the seuenteenth Chapter, hee saith plainely, This woman which thou sawest, is the great Citie which raigneth ouer the kinges of the earth. Other thinges he setteth downe, as the seuen hylles, and seuen kinges, all which doe of necessitie describe Rome, for there was, nor is none other Citie vnto which they may in any colour bee ascribed.

Therefore as I saide, it is confessed (because it is so plaine that it cannot bee denied) euen by your men, that Saint John indeede in the Reuelation doth call Rome Babylon. What fooles are those which cannot by and by see that if Rome bee Babylon, and then Sodome and Egypt, that the Pope must needes be Antichrist,

Pap. What foole is it which can not see the weakenesse of your Argument. I pray yee doth it in good sadnes

followe, that because the scripture (as wee confesse) doth call Rome Babylon: Therefore the Bishop of Rome is Antichrist. What if one should reason thus, London is a wicked Citie, therefore the Bishop of London is a wicked mā. Were not this a pretie argument? And why is not the other as good? Rome of old time euen when Saint Iohn did write, was so full of wickednesse that he called it Babylon: and therefore the Bishop of Rome then was Antichrist. For yee must as well bring in then, as nowe. Are yee so poore a Logitian to frame an argument after that sort? Can yee not distinguishe, betweene a Citie, and the Bishop of a Citie? Either you were but a while at Cambridge, or elsye spent your time euill.

Pro. O great wise man, what a quick and sharp sight haue you. And how sound a Logitian you shewe your selfe, if to bee blinde, be to be a Logitian. Doe yee take it in good sadnes, that I would frame my reason thus, Rome is Babilon, therefore

the Pope is Antichriſt, without conſideration of circumſtances thereto annexed. No Sir, although it follow not at all, if we barely conſider the Citie and the Biſhop: Yet if yee put on your ſpectacles, and loke well vpon other circumſtances, yee ſhall bee forced to confeſſe that yf Rome bee Babylon, the Pope is Antichriſt.

Pa. If yee can proove ſuche a conſequence by circumſtances, I ſuppoſe ye woulde bee able for a neede to proone Powles ſteeple and Charing Croſſe to bee coſin germanes. Yee haue as many circumſtances belonging heereto, as to the other. They bee both made of ſtone, and dwell both in one Citie, and peraduenture much about one age. But perhaps yours are neerer matters.

Pro. As for Powles Steeple, and Charing Croſſe I haue knowen them but a whyle. I cannot teſtifie of any kyndred betweene them, I leaue that to you. Sure I am of this, that yee ſhall as ſoone proove the one of them to bee

the

the Father and the other the Sonne: as yee shall bee able to disproove this reason, Rome is Babylon, therefore the Pope is Antichrist. I praye yee tell mee this: wherefore doeth Saint John, describing the kingdome of Antichrist, describe or note out also the Citie of Rome? Is it not to let vs vnderstand, that if wee will seeke for Antichrist, wee shall finde him there? Rome is his seate, hee that would finde him lette him goe thither, for there Saint John placeth him. When a man is come thither, where shall a man looke, for this little fellowe whiche is exalted aboue all thatis called God, whiche sitteth in the Temple of GOD shewing him selfe that hee is GOD: is there anye other there which beareth this likenesse? Peradventure yee will say this was fulfilled in some of the Emperours which would be taken for God. Yea Sir, but there was none of the wicked Emperours whiche dyd sitte in the Temple of GOD. Neyther was there anye of them whiche did seduce the world by

lying woonders. Wee muste finde suche an one at Rome whiche is exalted aboue Kinges and Emperours, which sitteth in the Temple of GOD and seduceth by myracles. But perhaps he shall arise at Rome hereafter, and is not yet come. Surely then let vs neuer looke for him: if wee thinke there shall arise one at Rome, whiche shalbee lifted vp higher then the Pope, or doe more fained myracles, and lying woonders then he hath.

Moreouer, tell mee this: is there any man so simple when hee readeth the seuenteenth Chapter of the Reuelation, where the Angell doth shewe the mystery of the woman (which hee calleth the great Whore) and of the beast which beareth her: that will not by and by confesse, that seeyng Rome is that Whore, borne vp with the Scarlet coloured beaste with seuen heades: the Pope also must needes hee Antichrist: For hee is one of the heades of the Beast. The heades of the beaste beeyng seuen, are (saroth the Angell) seuen Kinges, where should

Reuel. 17.

they

they raygne: At Rome. Fiue (ſayeth hee) are fallen, one is, an other is to come. Seuen kindes of gouernmentes in Rome: Whereof it is well knowne fiue were fallen before the tyme in which Iohn wrote. One was then ſtanding, whiche was the Empyre. And the ſeuenth or laſte ſhoulde ſhortlie followe. Where is he that hath riſen at Rome to bee the ſeuenth and laſt of theſe Kynges, if it be not the Pope? O yee fooliſh Papiſtes, haue yee come thus farre as to confeſſe that Rome is Babylon, whiche is the greate Whore, and ſo tell menne where they muſte ſeeke for Antichriſte: And will yee denye the Pope to bee the Beaſt: Why: they be ioyned together. Shewe vs ſome other, vppon whom we may ſee the hande whiche the Scripture hath ſette vppon Antichriſt. Wee nowe, by that which you haue graunted and confeſſed, muſt not looke for him elſe where, but at Rome: and vntill yee canne ſhewe vs ſome other there, wee ſee none ſo like hym, as the Popes holineſſe. If yee canne

shewe anye other, put menne out of doubt.

Pa. Doeth the Scripture saye that Antichrist shoulde bee at that place which is called Babylon. Where finde yee anye suche thing? It was called Babylon for the great wickednesse of the Citie, not because Antichrist shoulde raigne there. Agayne, where yee take the interpretation of the seuen heades to bee seuen kings in Rome, as you say, seuen kyndes of goueruement: fiue were fallen, one was, which is the Empyre, one was to come: whiche say you must needes bee the Pope, for hee hath raygned in the last place. Yea but yee sayde fiue were fallen, to geue place to the sixt: shoulde not then the sixt also fall to geue place to the seuenth. Howe then is your interpretation true, seeyng the Empyre hath stoode euer since.

Pro. Doth not S. Iohn in ẏ Reuelation set foorth ẏ same Antichrist which S. Paule doeth describe? whiche hee calleth the beaste whiche all the worlde

should wonder after and worship.

Doeth hee not set foorth the whoore sitting vppon the beast: is not the whoore by you confessed to bee Rome: will yee haue the beast to beare her, and not to bee at the same place: the beast that ryseth out of the bottomlesse pit, and killeth the saintes. Reuel. 11.

Where shall their bodies lie, in the streetes: doeth hee not say in the streetes of the great Citie, which there hee calleth Sodome and Egypt: and afterwarde in the seuententh chapter, hee calleth it the great citie which ruleth ouer the kinges of the earth, is it not all one beast whiche he speaketh of, and all one Citie: doeth it not followe that where he shall kill, there hee shall raigne: and as for the other thing whiche yee take exception agaynst: I confesse the Empyre did still retaine the name, and was not quite cast downe: neuertheless it was not in deede an Empire, when the Emperours them selues were brought downe so farre in subiection vnto the Pope, as to haue him treade in their necke, and to hold his stirrops.

Pap. If the pope were Antichrist,

as you would make men beleeue, then what became of the Churche all that while, when men beleeued in him, and when he raigned? you confesse a thousande yeeres or there about, since the Byshoppe of Rome had the soueraintie. Woulde God forsake his Churche a thousande yeeres, or eight hundreth yeeres? Is it like that God whiche is so gracious and mercifull, woulde cast off all our forefathers thus many hundreth yeeres, and suffer to perishe? O howe hard harted are you, howe vnreuerently minded against our auncetors, howe vnkind childrē, so to iudge of ꝑ fathers: let them beleeuē yee that will: yee bee all heretikes, I will keepe me to the ancient fayth.

Pro. Nowe yee returne to your olde fortresse againe: yee suppose that ye haue some of those poore soules in hande which ye may seduce, because they are ignorant. Yee can lay forth this matter so pitifully among them, that yee can make the euen weepe again. But when ye come among such as haue vnderstanding out of Gods worde, and knowe the state of the

Church, they laugh at your folly. This is a great questiõ, what became of ẏ church? we answere as the scripture telleth vs: the beast & the dragõ did persecute & murther the seruants of God. The whore of Babilon was drunkẽ wͣ the blood of the saints. The Church was driuen into the wildernes: God did neuer forsake his Churche one day, much lesse a thousande, or 8. hundreth yeeres: it doth not followe that because Antichrist was exalted in ẏ Church, therefore the Churche was vtterly forsaken and destroyed. Although corruptions came into the Church a pase for the space of this eyght hundreth, or a thousande yeeres: yet neuerthelesse the religion did remaine in a more tollerable estate, and nothing so corrupted, as within those fiue or 6. hundreth yeres, which space wee may indeede ascribe to the raigne of Antichrist: and yet euen in this space hee could neuer vtterly destroy the Church, for the most gracious God did preserue that litle remnant which was his: and none did perishe but those which loued not the trueth, and therefore God did send them stronge delusion to beleeue lies.

Reuela. 17.

Reuel. 12.

None

None but those, which worshipped the beast, and wondered after the beast, and receiued the marke of the beast: whose names were not written in the booke of lyfe. We reuerence our godly fathers and shewe no vnkindenesse towardes them.

Pa. I will deale with yee then vpon your own confession: ye graunt that for the space of fiue or sixe hundreth yeeres the Pope hath raigned, and the trueth suppressed. Where was the Church for this space, this is a long time: will yee condemne all the worlde for the space of these fiue hundreth yeeres? If ye can shew any fathers in the Church whiche were godly and denyed the Pope, shewe them. Or will ye speake of a church which ye can shew no members of? such folly there is in a number of yee.

Pro. Answere you to a question of mine, and I will gitte you an answere by and by to yours: when S. Iohn sayeth, Reuelation 13. All the worlde followed the beast: and power was giuen him to make warre with the Saintes, and to

ouer-

ouer come thē. And againe, when al both small and great, rich and poore, bonde and free, were compelled to receiue a marke, and none might buy and sell but those which had the marke or the name of the beast, or the number of his name.

Tell mee, where was the true Church then, when this was fulfilled? Whether were all those condemned or not, (if they returned not by repentance) whiche worshipped the beast, or had his mark? Saint Iohn saith, they were killed w the sword, not a temporall sworde. Where then shal we in these times seeke out the godly fathers, but such as were persecuted by the beast? Of these there be histories, whiche shewe in all times that there were some.

Pap. I may soone answere your question, by shewing your great ignoraunce. Hee saith, all the worlde worshipped the beast, and you will needes haue it to bee the Church: is there no difference betwene these two. You must prooue suche a generall falling away of the whole church and not of the world. GOD hath promised to bee with his Church to the ende of the worlde, and

therefore

therefore that can not fall away. Did the beast which Saint Iohn speaketh of cause all the Churche to worship him? if you can shew that, the ye proue somewhat.

Pro. Heere is a blinde shift brought in to answere the question whiche I demaund. He saith (say you) all the world, if you will haue it all the Church. I do not say that any part of the Church did fall away, if we vnderstād by the Church those which are the elect of God, and the true members of Christes bodie: for these can neuer bee seduced to followe the Beast. Christ hath promised to bee with these to the ende of the worlde. But when by the Church we vnderstande all those companies which do professe Christ outwardly, those which may bee seduced and fall frō the truth, beeing but the outward and visible Church: and these are here by S. Iohn called the worlde: which thing is manifestly to be proued thus: those nations and people where the beast shoulde raigne, or which follow the beast, are called the worlde: now it is manifest that the beast, beeing the same Antichriste which

Saint

Saint Paul setteth forth, should raigne in the Church: for he must sit in the temple of God. It is therefore also as manifest that the visible Churche is called in that place in the worlde. The other nations of the world did not follow the beast. But if any will be so wilfull and peruerse as not to see plainly by this, that the beast should beare sway ouer the nations which were the visible Church: let them further consider that Saint John doth plainely affirme, that the beast should make warre with the saints, & ouercome them. If hee shall make warre with the Saints and ouercome them: where shal he thē raigne, but in the visible church? the true Saints of GOD shall not raigne in the visible Church outwardly, for he shall outwardly ouercome them. O wicked enemies and vpholders of the beast, which because he hath for a time gotten the vpper hande in the Church ouer ỹ Saints, would haue him continue so still for euer.

Pa. If a man shoulde graunte all that which you say, that there should be a falling away in the Church, yet this is not likely that God woulde suffer, the greatest

greateſt part and almoſt al to periſh. For what a few haue thoſe been which haue reſiſted the pope, in reſpect of thoſe which haue ioyned with him.

pro. This is a verye fooliſhe obiection, eſpecially to thoſe which conſider the ſtate of Gods Church at all tymes in the woꝛlde, what a fewe were the ſeede of Abꝛaham in reſpect of all other nations of the woꝛlde, whome God caſt off manie hundꝛeth yeeres? what a fewe were they among the ſeede of Abꝛaham, which continued good in reſpect of thoſe which did degenerate? What a fewe were there in the Church when Chriſt came, whiche were faithfull? it appeareth they were very fewe.

Pap. There be ſundry thinges ſpoken by Saint paul concerning that Antichriſt which ſhoulde come, and likewiſe by Saint Iohn, which can not agree to the pope: as for example, the one doeth ſay that the Lorde ſhall deſtroye him with the breathe of his mouthe. Where hath that been fulfilled in the pope? the other ſayeth, that Antichriſte ſhould continue but a ſhort time: he alſo

ſetteth

setteth forth the time to be three dayes and a halfe. Howe absurdly then is this applied to the Bishop of Rome, whiche hath continued euer since the Apostles by succession? who is able to denye this? I am afrayde Antichrist, if hee bee not yet come among you, will come shortly, for you are euen his forerunners.

Pro. Sundry things there are (say you) spoken by Saint Paule and by S. Iohn, concerning Antichrist whiche can not agree to the Pope. And for example ye name two, the one, that it is sayd the Lord shal destroy him wt the breath of his mouth: the other, that he shoulde continue but a litle while, as namely three dayes and an halfe. These thinges agree right wel to the Pope: although this latter might seeme to bee otherwise: for a thousande yeeres, if wee respect it according to men is a long time, but with the Lorde it is but as yesterday. Fiue or sixe hundreth yeeres by it selfe is somewhat, but compared with eternitie, it is but a litle: and so, although wee graunt that it is almost a thousande yeeres since the

Bishop of Rome was exalted so high, yet it is but a while. But say you the time is limitted three dayes and an halfe: is it possible that any man shoulde reade the thinges vttered concerning Antichriste, what he shoulde doe, and the same also
Reuela. 16. set out by the sounding of seuen Trumpettes, in seuerall ages, in which it is apparant hee shoulde continue, that can be so ignorant as to take it of common dayes, and not euery day to containe many yeeres: are the weekes in Daniel to
Daniel 9. bee taken for seuen naturall dayes to the weeke? when it is certaine that the seuē weekes, did containe almost 5. hundreth yeeres. Ye are ouer foolish to make this cauil. Where as yee say the Bishoppe of Rome hath continued euer since the time of the Apostles, and therefore it could not be vnderstood of him: it is very true that there hath bin a succession of Bishoppes there euer since, but yet not of such Byshops, for 6. hundreth yeeres after Christ were past, before ỳ Bishop of Rome was taken to be vniuersal Byshop & head of the church: al the Byshops for that space or at least ỳ most of thē were godly men, and some of them suffred martirdom. As

for the other matter which is the fall of Antichrist by the breath of the Lordes mouth: it is a meruelous clere testimony which we may vse, to proue the pope to be Antichrist. What I pray ye is the breath of the Lordes mouth but the gospel preached? by what other meanes hath this beast bin ouerthrowen? when he had gotten all the kings in subiection, & sworne vnto him, when not one durst moue warre against him, but saide who is able to warre with the beast? howe hath the Lord brought him downe but by the Gospel? And looke in the Reue. 14. There he saith, he saw an Angel flying in the midst of heauen, hauing an euerlasting Gospell to preach to them that dwell vppon the earth, to euery nation, tribe, tongue, and people: saying with a loude voyce, feare God, & giue glory to him &c. And by & by it followeth, that another Angell followed saying, she is fallen, she is fallen. Babylon ỳ great city &c. Is it not manifest by this, that whē ỳ preachers should publish ỳ gospel (for that Angel doth signifie the ministers of the Gospel, whō he doeth call Angels in the 1. chap.) Babylō should Reuela. 14.

cast downe. His kingdom stood by wor-shipping of creatures, therefore when the Gospel doeth will men to feare God, and to giue glory to him, and not to worship creatures, straight way hee commeth downe. I woulde wishe alll men to consider this.

Pap. Doe you make account that the pope is fallen: or can ye say that he is fallen? because a number are fallen from him: they are fallen and not he. I hope in God to see him set vp agayne. If ye haue no better matter then this, to shewe his fall, it is no matter.

Pro. I can not tell what ye count to be fallen: sure I am of this, his credite is meruetlously cracked. He that had knowen him threescore yeres agone, and should looke vppon him now, would say he were nothing the man he was, for hee hath beene in a sore consumption, and none of all his phisitions can tell whiche way to cure him. Then hee coulde shoote out thunderboltes ouer a great part of ye worlde, and kings would quake at them: nowe euery man dare come within the noyse of the cracke and feare no danger

at

at all. We must not thinke that he should be vtterly destroyed at once, for the contrary is plainly to be gathered out of the Reuel. Read the 16. chapter, ye shall find thus: the fifth Angel powred forth his viall vpon the throne of the beast: and his kingdome was darkened, and they did gnaw their tongs for sorow. Here yee see a beginning, which doth fret ye at ye guts: & cause ye to bite for anger: then it followeth that the sixt angel powred forth his viall vpon the great riuer Euphrates, &c. Reuela. 16.

Yet the kingdome of the beast is not vtterly cast downe, although his munition be throwen downe. For it doth by and by follow: I saw three vncleane spirits like vnto frogs cōming out of ye mouth of the dragō, out of ye mouth of ye beast, & out of ye mouth of the false prophet, thē he sayth, they are ye spirits of diuels, working wōders, wch go vnto ye kings of ye erth to moue thē to battel. Surely I see no cause why we may not take your Iesuites to bee of these Frogges: do not they go forth into kingdoms to moue rebellions & warres? Is it not to hold vp the beast? and that by all such wicked and diuelishe meanes as

there can be no worse.

Pap. The Iesuites be holy men, and do no more but that which is their dutie, by the appointment of their great shepheard. They labour to vpholde Peters chayre, and the trueth: and therefore they doe it not by anye vnlawfull meanes: much lesse by such wicked and diuelishe meanes as you do charge thē. I will not stand to reason with ye about those places which ye apply against the pope, I doubt not but they may be answered wel enough with silence.

Pro. The Iesuites must needes be holy men, or els the Iebusites could not: for they haue almost as many letters in their name as they had. I suppose indeed that they doe all at the appoyntment of their shepheard: for from whence should wee looke for such holy deedes but from so holy a father. They labour to vphold Peters chayre, and to throwe downe Paules doctrine. Trueth inwardes is vpholden by trueth, and needeth no falshood to helpe her: which is a most manifest argument that you haue not the trueth, because as I sayde ye doe vphold

it

it by all wicked and diuelish meanes.

Pap. A man woulde suppose to heare you speake generally that yee had great matters, but when yee come to make good in particular, then there is nothing. Ye are to be likened to an emptie barrell, which if a man knocke, giueth a lustie sounde, but pull out the spigot and there commeth not foorth one drop. What are those wicked and diuelishe meanes? shewe them.

Pro. I perceiue you will bothe knoche and pull out the tappe also: and needes I must by broaching somewhat, let ye see your want of skil, which did not knocke neere enough to the bottome. I pray yee tell mee, are lies and forgeries diuelish.

Pap. No man doeth denie but they are, can yee charge the Catholikes with any? if there bee any thing whiche is not in all pointes true, yee must not by and by condemne it, when as it is to a good ende; as namely to keepe the people in deuotion, and in awe.

Pro. True it is which ye say, al your forgeries and lies, which are out of all

number, were to keepe the poore people in awe, and to terrifie them, and so holde them in a foolish blind deuotion. This ꝑ did when your kingdome stoode, let any impudent Papist in the worlde deny the dunghill of grosse lies in the legende and festiual, and some other bookes of yours. Very children may laugh to heare them: if I should reckon them, or studie to reckon them, I need none other penance inioyned me. But of thousandes a fewe, as these, whē ꝑ diuell came to tēpt S. Dunstō, he held ꝑ diuel by ꝑ nose wt a hot paire of tongs, & caused him to roare & crye out: it seemeth it was some yong diuell which had a tēder nose. A rich mā which neuer had done good deed in his life, but only in anger did throwe a loafe at a poore mans head, when hee died the diuel came for his soule because hee had done neuer a good deed: on the other side our Lady she claymed ꝑ soule, because he had giuen a loafe to a poore man: the diuell he replied, ꝑ it was no good deede, because he did it not of deuotiō, for thē he must haue bin saued. In fine, the matter was so hard to iudge whose he was, ꝑ he was sēt againe into ꝑ body. He was not admitted to go to heauē

nor to hell, nay yet to Purgatorie. But it seemeth our Lady was somewhat too hasty, for being no better mã, she should first haue let him haue well fried in Purgatory, and so peraduenture she would but ẏ the Diuell was so greedy that he would not tarry. She did not wisely neither, for what a number of soules might she lose, caught by other Diuels whiles shee was pleading for this. Saint Katherine did vowe her selfe to be married to none but Christ. And therefore the Virgin Marye did appeare to the holy Hermite Adrian, and sent him to bring Queene Katherine to a place where the mariage should be solemnized: Which was a goodly gorgious Abbay erected for that vse. Where a multitude of glorious Virgins did meete the new bride, and bring her in, where she was married to Christ in the presence of the blessed Lady. Whom they salute as Queene of heauē, Lady of the world, and Empresse of Hell, she byddeth her newe daughter welcome, she carried her into the quier to Christ, who tooke her by the hand, and so was married vnto her: and put a ring vpon her finger, and did charge

her to keepe it in a remembrance. There was such glorie at that marriage as neuer the like: the blessed Virgin also so glad of her new daughter: and Christ of his newe wife, must needes cause exceeding ioye. Our blessed Ladye came often among yee in those dates: and nowe shee doeth scarce visite yee once in seuen yeeres. What should be the cause, is she wearied, or hath she conceiued some displeasure against yee? I pray yee tell me.

Pa. You are disposed to play and sport your selfe. What if some did write suche thinges whiche were their owne deuises? Is the Church to bee blamed. And if so bee they were allowed by the Churche, you are not to bee taken for an indifferent Iudge? because you doe not vnderstand them. If the blessed Virgin did then appeare often, it might be because they were then more woorthye, or some other cause whiche we knowe not. Is it not enough nowe, although shee doe not appeare, that shee heareth the prayers

of

of those which cal vpon her, & helpeth them.

Pro. If I play because I recite some parte of your diuinitie: howe did your good ghostly men play which deuised them? Yea, howe did your Antichristian Synagogue playe in setting them forth to bee read openly to the people, and that in the Churche? Your blynde shiftes cannot serue the turne. Your vayne speech is not worthy the answering. Yee shall pardon me, If I proceede a little further in the declaration of your holye lyes. Yee haue a goodly history (if the booke of lies be true) of Saint Kenelme once king ouer some part of Englande. Wherein you haue many a fayre myracle. The story is very long, and therefore I shall tell but the summe of it. King Kenelme had one sister whiche was a wicked woman, & hated him, conspired his death, with Ailbert his gouernour: who, going abroade with the king, which being heauy & layd down to sleepe, the traitour made a pit and purposed to kill him: but he awoke

woke and told him he did labour in vain: God would not haue him killed there. He gaue him a small rodde, and told him, that where he should set it in the earth, there he should be martyred. Then this traytour went forth together with him vnto an Hawthorne, & there he pight the rod, and foorthwith it bare leaues and grewe vp: and suddenly waxed a great Ash tree, which doth stand there vnto this day, and is called Kenelmes Ashe. He smote off his head there, and buried his bodie in a valley betweene two high hilles. Then Quendred his wicked sister was glad, and was Queene. Now although the bodie did lie in vnhallowed buriall, yet no man durst take it vp, for feare of Quendred the Queene. But a poore widow had a white cow which was euery day driuen into the wood of Clet, where she would depart frō the rest of the kine, & go into a valley, & there rest all the day sitting by the corpes, & at night, returned home, neuer eat meate, and yet was fatter and gaue more milke then any of the kine. This thing did continue certaine yeeres. Afterward as the Pope was at Masse in Rome, there came

a white doue, and let fall a scroll vpon the Alear, in which was written, thus, in letters of golde. In Clent, in Cowbage, Kenelme king borne, lyeth vnder a thorn, his head off shorne. The Pope and all his could not tell the meaning thereof, vntill an Englishe man did expounde it. The Pope did send to the Archbishop of Canterburie, and willed the body should be taken vp. They came to the place which they knew by the white Cow: they digged vp the body, and in the place there did spring vp a wel which is called Kenelms well vnto this day: Where many of the people haue bene healed. When they had vp the body it was brought to the Abbay of Winchecombe: by the way they were so vnie that they fainted: The Abbot of Winchecombe pitched his crosse downe and there sprang vp a well. Before they came at the Abbay all the belles did ring without mans hand. Quendred demanded wherefore the belles did ring, it was tolde her that the body of her brother was taken vp, and that the belles did ring alone. That is euen as true sayd shee, as hath mine eyes are fallen out of my head

vppon

vppon this booke: And by and by both her eyes fell vppon her Psalter, vppon which she was reading, and it is seene to this day where they fel vppon the booke. This is al as true, as any lie in the world may be.

Pa. What of all this, howe can you tel whether this were true? Why might it not be so?

Protest. It might be true as well as the rest of all your lying woonders, which yee coyned to seduce the blynde people into Idolatry. Yee had gotten this aduantage to perswade that the Pope coulde not lye nor erre. And therefore whatsoeuer ye did inuent, although it were neuer so grosse, it would be credited: Not only when they prayed to an Image to make them beleeue that it did sweate in taking paynes to pray for them, and rowle the eyes: but also al your feyned woonders, of which I will yet giue a little further taste. For although they may seeme vnpossible to be vttred, yet because they declare your spyrite of lying, whereby Antichrist is knowen: there is vse in them. Whe-

a goodly story is there of your Saynt Dominike. When he was at Rome he saw in a night Jesu Christ in ꝑ ayre: holding three speares and brandishing them against the world: and his mother ran hastely against him, and demanded what he would doe: he said all the world is full of vices, and therefore I will destroy them with these Speares. Then she fell down at his feet & said: Deare sonne haue pitye & tarry thy iustice by thy mercy. He saide thou seest what iniuries they do me. She said, sone tẽper thy wrath & tarry a litle. I haue a seruant a noble fighter against vices, he shal run ouer al and vanquish them vnto thee. And I shal giue vnto him an other seruãt to help, ꝑ shal fight as he doth. And our Lord said I am appeased. But I wold see who thei be. Thẽ she shewed him S. Dominike, & S. Frãcis, & he prayed them. Here the blessed Lady did help at a pinch, or els all had bin marred. These her two Apostles whiche shee did sende foorth, euen the two Friers, Saint Dominike and Saynt Frauncis, were worth all the twelue Apostles of Christ. There were certaine Ladies heard S. Domi-

Dominicke preach, which had bene seduced by Heretikes: which kneeled downe at his feet, and told him their case, prayed him to helpe them. He bad thē carry a litle & they should see what Loyde they had serued. Anon they sawe spring out of the middle of thē a cat right foule & horrible, which was bigger thē a great dog: which had great flaming eyes, a broade tongue, and bloudie, she had a short tayle, out of which issued a terrible stinke. She turned her about among the Ladies a while, and afterwarde mounted vp by the bell rope into the Steeple, and went away, leauing a foule stinke behinde her. Thus were these good Ladies deliuered by holy S. Dominike. After Saint Dominik was dead he healed many, and raised vp sundry from death. The blessed Virgin Saynt Marye might doe the Pope nowe a greate good turne, to giue him two such as Dominike and Francis: and it may be if he begge harde and call lowde enough, shee will heare him.

Pap. Go too, you haue these things out of the legende, who did euer allowe

it

it to bee Canonicall? What shoulde we regard what is spoken there? Ye may be better occupied.

Pro. If it were not allowed, why did Fryer John of Vignaye translate it out of latine into English? Why had it this prite set vpō it, to excel all other bookes as far as gold doth excel al other metals. And therefore is called Legenda Aurea, that is to say golden Legends. The festiuall, which was read vpon Saints dayes in the Church, doth fetch as many authorities out of the Legende, as out of the scriptures. I perceiue you are loth to heare any further: and therfore I will tell the lesse.

What say you to that good Lady whiche was so deuout in the seruice of the blessed virgin: And yet at a time vpon the purification her Priest was from home, so that shee could not haue Masse. Neuertheless shee went into her Chappell and prayed to the blessed virgin, so long vntill shee fell on sleepe. At the last shee sawe a great companie of goodly Virgins, and one glorious Virgin aboue the rest. Shee sawe also one come in with a bundle of

Candles. She saw a Priest goe to Masse with two Deacõs, which were Laurence and Vincent: The Priest was Christ. Euery one had a Candle giuen them light, and so had she: two young Angels began the introite of ỳ Masse: the Angels bare the Tapers, before the Priest all the Virgins did sing the Masse. When the offering came, euery one brought their candle, and they staied for this woman which did not come with hers, the great Ladie sent to her two times, and yet shee would not come. Shee sent the third time to pray her to offer her candle or els to take it from her. Shee would not, then the messenger laid hold of the candle, hee pulled & she pulled so long, that ỳ candle was betweene them pulled in peeces, hee had one ende, and she an other, and withal she did awake and founde the peece of candle in her hande. Then shee did knowe certainely shee had heard Masse and thanked God and our blessed Ladie. Surely they did her wrong, for they should haue awaked her first, and then haue bid her offer her Candle. If I had been as this Lady, I would haue made much of that peece of

Candle

Candle. For it is like that some chaunter in heauen made it. For Christe & the Angels occupie candles, whensoeuer they say Masse.

If I shoulde tell all the tales of holye S. Anthonie, which fought with a number of Diuels: of good Saint Patricke, which in Ireland did finde out purgatory. Of pitifull Saint Francis: of chaste S. Agnes, which yet was so gentle to bee wooed, that at diuers times shee woulde holde foorth her finger to receiue a ryng. Indeede I doe not remember that she did receiue any but of Priestes: by which it doth appeare she loued thē wel. If (I say) I should tel al of these and a number mo, I cannot tel whether you Papists might bee iudged the greater lyers for deuising, or I the greater foole for rehearsing. To be short, he that will come to your dounghill, hee can light no where amisse digge where he will, he shall finde it spade deepe. Let him come with his doung cart as oft as he will, he shall soone fill it. I suppose the Diuell hath well emptied his bagges among yee.

Pap. I tolde yee, I haue nothing to

doe with those thinges, if yee can shewe any forgeries among vs now: the things which are past, wee cannot iudge of them.

Pro. That which is bredde in the bone, will not out of the flesh. Yee haue it so naturally in yee to lye, that yee cannot leaue it. Yee are not ashamed to falsifie the scriptures, the auncient writers, and Councels, ye are not ashamed to deuise & spreade abroade foule slaunders, againste such men as GOD rayſed vp to throwe downe Antichriſte. although it bee of things impoſſible, yet tel it and a number beleeue it. As for example, a great bishop of yours did preache in open assemblie, that the Diuell came like a trim fellowe, fell in loue with a mans daughter, begate her with childe, which was Martin Luther. Is it like that the Diuell coulde beget children now in his olde dayes: And yet I know it goeth for payment among ỹ ignorant blinde Papiſtes. A number of thinges yee deuise against Caluin, Beza, and others, whiche are euen as true as that.

Pap. Theſe men were ſo good that

a man needeth not to deuise any thing of them: hee may finde euen enough, of that which is true: and too much to bee told.

Pro. Yee are not sure of it: although yee affirme it.

Pa. Yes I am verie sure of manye thinges.

Pro. Dyd yee euer knowe any of these men, Or haue ye seene their conuersation?

Pa. What though I haue neuer knowen any of them, nor seene their conuersation, I haue heard enough, and that by such as I may beleeue.

Pro. If that be sufficient, yee might haue heard of Christe that hee had a Diuell, and by as credible men as you haue any: likewise that he was a glutton, and an vnmeasurable drinker of wine, a friend of Publicanes and sinners. Yee may ghe haue heard many things also against S. Paule. This is the equitie which is among you Papistes. Some one of yee doe deuise a lye, and then yee roll it from one to another, vntill at the last it hath a passeport giuen it from such credible men.

Mat. 9.

Mat. 11.

that it may goe where it will. But I will let this passe, and come to some other of your wicked meanes, by which yee labour to staye vp the rotten Chayre of Antichriste. I will come yet to greater and more shamefull villames, whiche truth neuer needeth, because the Lorde doth support her.

Pap. Can you finde such maners against vs, & not see your selues? I warrant yee, that which yee doe accuse vs of is to bee founde in you: Howsoeuer yee accuse vs, and excuse your selues.

pro. Where can yee finde that euer the truth was mainteined by periuries, & breaking couenants. Let a man reade and reade againe, amonge all heathen men, Turkes, and Iewes, where shall hee finde that it hath beene taken generally to bee allowed, that they might sweare and forsweare to deceiue, and not make conscience to keepe the other: Among you this is a principle, faith is not to be kept with heretikes. Which also yee doe from time to time put in practise. It is not to bee looked for that you shoulde sticke to make lyes, when ye dare publisheit to the world

in writing, that ye may lawfully forswere your selues: and breake the faith which ye haue giuen by othe. By this meanes ye haue committed very horrible slaughters, and cruell murders: the like whereof haue scarsely beene heard of. Are these practises of God, O ye bloody, periured, forsworne wretches? Doth the holy ghost leade men into such kinde of dealing? no verily, it is the spirite of the father of lyes, of periuries, of murders, which ye are led withall. Gods spirite is the spirite of truth, he neuer teacheth men to lie, and to deale falsly: and therefore those people are bewitched, which thinke the Pope and his adherents to be led by the spirite of God: when as they bee so full of all abhominable treacheries.

Pap. What should we meddle with these thinges, I cannot tell howe a man shoulde perswade you, to see the authoritie of the Churche. You iudge of all things after your owne reason. I haue no delight to deale in these matters: I will not say that which I could say.

pro. I cannot blame ye, that yee are loth to meddle in these matters, It were a

great deale better if they were kepte close among your selues. For nowe no man that is wise will truste yee, neither vppon promise nor yet vpon oth, which ye breake so often. There bee many goodly rules which yee deuise nowe secretely among your selues. But what shold you go about to persuade with mee in these matters, which am not first persuaded howe greate authoritie the Church hath. For yee haue none other argument but the authoritie of the Church to allow these things. Gods word doth curse and condemne periuries and murders committed by suche treacheries. To dispute out of that for the maintenance of them, yee knowe yee shall haue but a colde suite of it. It is a great deale better therefore to lay the worde of God aside, and to set foorth what power the newe God hath for to chaunge the nature of thinges. Hee is of another manner power then weu weere. The God which hath spoken in the scriptures can do nothing nor say nothing but truth. But the God of Rome hath power to doe what hee will and to say what hee lyste, whether it bee true or false. This is a

mightie

mighty God, hee can playe both fast and loose at his pleasure. Let a thing be neuer so much commended by God in the scriptures, if hee say it is naught, then is it naught. And on the other side whatsoeuer it bee that is condemned to be euill, he hath power to make that good. This is the cause why you say many are deceiued, they looke but to the Scriptures, and forget this God, which hath power ouer the Scriptures.

Pa. If you may accuse what yee list then it were well. But let vs see wherein the Pope hath chalenged any suche power.

Pro. Haue not I shewed yee already in some part, as in lies, murders and periuries: Will yee haue more, what say ye to treasons and rebellions? Doth not the Pope make it lawfull to committe treason? Doth he not discharge subiects of their obedience and subiection to their Princes? Doth he not giue anye of them leaue to kill their Prince? And maketh it a worke greatly meritorious? What Deuill can goe further then this? Doeth not God set vp Princes, and hath not hee

put the sworde into their handes? Doeth not hee charge men to bee subiect and to obey them? doth not hee say that whosoeuer doeth resist them, doth resist the ordinance of God? and that those whiche doe resist, doe purchase to themselues damnation. O yee traiterous wretches, doe yee not see that yee drawe all those into damnation, and vnder Gods curse, whome ye drawe from their loue and obedience towardes their Prince? Let all men consider this: hath a greate balde Priest of Italy, power against Gods worde, to giue leaue to subiectes and inferiour persons in Englande to playe the villaines and Traitours agaynste their Soueraigne Prince, whome God hath set ouer them? For whose defence God doeth require at their handes to giue their liues? Shall the foule beaste of Rome, haue power to rewarde the deade in heauen, which God hath threatened to punish in hell? Let all the people of this lande consider this, and shunne suche filthie & abhominable men. Some will say, wherfore should we eschew them beeing honest? If rancke Traitours bee honest, then are all the Iesu-

ites,

ites, Seminaries, and Popishe Priestes with such as loue and harborow them, to be counted honest.

Pa. I see more and more that I can not preuaile by speaking, and therefore I will giue ye ouer, say euen what ye list. I see it is good for a man to take heede with whom he doth talke. I coulde answere ye to the full, if it might doe good. Thus much I will say, that it is one thing to cōmit treason against a prince which is godly: and an other thing, to kill an heretike which is no lawfull prince. The subiects indeed may not disobey and rebell: but when the prince is no right prince, then they are no longer subiects. What say yee to Ehud in the booke of the Iudges, did not he slay Eglon kyng of Moab, & that vnder colour of a message? What say ye to Iehoiada the priest, did not he cause them to slay Athaliah? When she had reigned certaine yeres, & set vp Ioash to bee king. If the priest of the law had this power, how much more the priest of the Gospel?

pro. Ye would giue me ouer now, yee say, but your traiterous hart is so full

that

that it will not suffer yee. Indeede I knowe yee like it much better to deale among the vnlearned people, whome yee may draw to your opinio, or with such as ye knowe beare ꝑ same mind ꝑ you doe. Among these yee dare bee bolde to reason the matter to the full. But this I say vnto yee, let the Deuill bring his note booke with him: let the Pope and all his Prelates bring all the skill they can: yet the worde of GOD shall still be able to beate them downe in this matter, to proue that subiectes incurre damnation, when they rebell against Princes, which are the Ministers of God. As for the examples which yee bring, I will shewe howe they doe not proue that which he you alledge them for. And then I will let yee see, howe it is to bee proued by the lawe of God, that subiects haue no such power against their Princes: But ꝑ euery priuate man doth very horribly rebel against the Lord God, which rebelleth against the powers set vp by God.

Pap. Howsoeuer yee may seeme to daly with those examples which I haue alledged, yet sure I am, they proue that

which

which I doe alledge them for, both that it is lawfull to kill wicked Princes, and also by colourable dealing: for we haue example of the one in Ehud, and of the other also in Iehoiada

pro. I wil mainteine ỹ which I haue said, & shewe that they doe not make for that which yee cite them for. It is set forth in the Iudges, that Israel had done euill in the sight of the Lord, & he made Eglon king of the Moabites to preuaile against them: and to bring them into seruitude. When the children of Israel cried vnto the Lord, he rayled vnto them a deliuerer, euen Ehud. Afterward it is set forth how he came, went with a present to Eglon, Iudg. 3 desiring to speake with him alone, and so slue him. Consider wel in this storie, first, how Eglon was an vniust vsurper, oppressing Israel like a cruel tyrant where hee had no right. Secondly, Ehud is no priuate man, but raised vp by the Lord to bee their deliuerer. Wherefore he had authoritie frō God to put downe Eglon, euen as well as a lawefull king hath right to fight against such as inuade his land, & to kill thē. Lastly, where Ehud did it colourablie

rably, we may not draw it into an exãple because it was done by an extraordinary spirit: which the pope cãnot giue to other, because hee hath him not himselfe. If hee could giue to a priuate man, ỳ spirit which Ehud had to warrant him: then were it somwhat. As for ỳ example of Athaliah the mother of king Achasia, after she saw her sonne was dead, did arise and murder all the kings seed, of the blood royall: and so vsurped the kingdome, she was neither lawfull Queene, nor yet to be suffered to liue, because she had committed so horrible and cruell murder. Wherefore Iehoiada in whose custodie the young king was secretly kept, when hee brought him foorth to be crowned, did not by his owne right set vp a king, whom it pleased him: but was an helpe to bring the young king to his right, & to put downe the wicked murderer & vsurper. This now maketh nothing at all for the Pope, when he taketh vpõ him power to depose kings at his pleasure, & to set vp whom he shal think good.

2. King. 11.

Pa. I see well a man cannot bring you, to see ỳ power which the prince of the Apostles had, & now his successour

hath

hath for to depose princes. What should a man conted with one which doth not care what he denieth,

Pro. Christ Jesus when hee was desired by one ẏ he wold cõmand his brother to deuide ẏ land: answered, mã who made me a iudge or a deuider. Wherby he doth euidẽtly shew ẏ he had no ciuil authoritie: no not in the least causes, for els he would not haue said, who made me a iudge: much lesse he had authoritie in the highest matters, as to depose kings. And for this cause whẽ Pilate did aske him, if he were a king, hee did answere, my kingdome is not of this world: and likewise he did testifie his subiection to ẏ Emperor, whẽ he & Peter did pay tribute. How then doth it come to passe ẏ the pope should challenge to haue ẏ because he is ẏ. Vicar, whiche neither Christ nor Peter had? No, he hath it not ẏ way, but because he is the man of sin whiche hath exalted himself aboue all that is called God. Moreouer, what saith Christe to his apostles, that kings of ẏ natiõs rule ouer thẽ, & they that are great, exercise authority ouer thẽ, but it shal not be so amõg you. I pray yee sir, if the Apostles might

Luke. 12.

Iohn. 18.

Mat. 17.

Matt. 20.

not

not be as kings & princes, how had Peter this power to be king of kinges, or howe can a priest in Italie, because (as he saith) hee is the successour of Peter, haue this high dignitie, to be so farre aboue kings? Ye must needes confes vnlesse yee wil be wilful, that the Pope cã haue no such power neither frõ Peter, nor Christ: they do both renounce him. Then I reason thus, (as I said before) Princes are set vp by God: he hath made thẽ his substitutes here on earth, hee hath not alone giuen thẽ the seate & the sword, but also he hath clothed thẽ with glory, & put vpon thẽ as it were of his owne robes, whẽ hee calleth them Gods. We are cõmanded to be subiect, to honour and obey, not to resist vnder paine of dãnation. If they command any thing which is disagreeing to Gods will, they haue not that power ouer our conscience: we must obey God rather then mã. Neuertheless we are still subiects to that power which they haue receiued frõ god. And being but priuate men, wee must say with Dauid, God forbid that I should lay my hande vpon my maister the king, the Lords annointed. I say therfore that your

Iesuites

Iesuites or whosoeuer fauour thē (which know their practises) are traytours before God and man: because they dare lift vp their hand against their soueraigne Prince, placed in the throne, by the high God, & subiect to no creature in Earth. I say therefore let all men take heede of your cursed and damnable wayes. Let all men see, that your king dome is not of God, which yee vphold by treasons, periuries, lies, murders, and all kynd of euill meanes.

Pap. All is nought of our side, and all good of yours. Yee are so malicious that whatsoeuer we doe yee condemne it, your charity doth shew what yee are.

Pro. We must needs say all that is nought, which God saith is so. I confesse our charitie and yours are not al one, for the charitie of you Papistes, is a burning loue. Ye can both loue a man, and cut his throate also. The Lord defend his people from such Vipers: which sting to death, when they be gentlest of all. But Idolatry is alwayes cruell, and cannot bee maymayned, but with Diuelishe and

bloody mynded.

Pa. I knowe ye doe accuse vs to be Idolaters, & so yee do call vs, but we are as farre from it as you be: wee condemne it, and hate it more then you do. And although ye go about to abuse and wrest the Scriptures against vs, yet yee shall neuer be able to driue any true Catholike from the right, pure, and deuout worship of God.

Pro. Will ye confesse if I proue that you are Idolaters that yours is the false Church, and that yee are fallen awaye from the truethe, that the Pope is Antichrist?

Pa. I must needs confesse that Idolaters are fallen from the trueth: but where as yee make offer to prooue that wee committe Idolatrie, I say stil we bee the furthest from it of all other. And in this I thinke my selfe sufficiently armed to stande agaynst all the Heretikes in the worlde, prooue what yee can.

Pro. Al those which worship Idols are condemned in the holy Scriptures to bee Idolaters. But it seemeth you Papistes doe

doe not worship idols: At least yee would beare men in hand ye doe not, when as in very deede yee doe it in moste shamefull manner. Where hath it euer been heard of, that men haue more doted vpon stockes and stones, then the Papistes? Will yee still then be past shame, and say you hate Idolatrie, you are furthest from it of al other?

Pa. I say still, and neede not bee ashamed, that it is the blindnesse of you Heretikes, which eyther cannot, or will not see that ours is no idolatry. This sinne of Idolatrie is where they woorship Idols: wee haue images of the true god, of the blessed virgin, of the apostles, and of other Saintes: Wee haue no idols of feyned and false Gods. Wee woorshippe not the images themselues neyther, but the thinges whiche are by them represented. Moreouer, we do not giue Latria to the images of Saynts, but Dulia, which God in the scriptures doth neuer condemne. I saye therefore yee belye vs when ye say we worship stockes and stones, or that we woorship any besides the true god. You are the Idolaters

your selues.

Pro. You woulde fayne purge and cleere your selues from Idolatrie, and therefore yee haue deuised these distinctions: first, yee woulde make a difference betweene Idoll and Image, yours are Images but not Idolles. Secondly, ye shift the matter that yee doe not woorship the Images themselues, but that whiche the Image doth put yee in mynde of. And last of all, your deepe distinction betweene Latria, which is woorship, which yee giue only to God, and Dulia, which is seruice, which ye bestow vpon the Saints. I will lay open how vaine these things are: and yet how they be subtill to deceiue poore ignorant soules.

Pa. I know your answeres wel enough, ye take vpō ye to defend, that an Idol & an Image are all one. And so when it is sayde God made man after his owne Image, yee may translate it after his owne Idoll. It may be said of the picture & Image of the Prince, this is ye Princes Idoll. Likewise if a Painter paynt an Image of a dog, ye may say this is an Idol of a dog. An Ass this is ouer grosse, yee

 shewe

shew by this what your skill is in other thinges.

Pro. Nowe must yee needes win the spurres, because we say that Image and Idoll is all one: sauing that the one is greeke, and the other Latine Yee saye, thē we must say God made man after his owne Idoll: whiche were very grosse I confesse that in our tongue it were grosse in deede, because the woorde Idoll is by common vse of speeche taken alwayes in euill parte, but in the Greeke tongue it was not so. But I wil come neerer vnto yee, to shew your deceiptfull dealing in this, shall wee desire a better Judge in this matter thē ẏ Hebrew tong, in the Scriptures: In which it is sayde ẏ God made man after his owne Image, & in which there is much spoken of Idols. What if I proue that hee vseth the same word where he speaketh of idols, which he vseth where he saith, God made man after his owne image? Wil there then be such a difference?

Pro. When I see this, then I wil beleeue it, before I will not, the Scriptures doe speake of Images, and it may bee

there is the same woorde. But you must proue it where he doth speak it of those which were idols indeed, of the heathē, and of false Gods.

Pro. I will shew where he speaketh of idols indeed which were woorshipped by the heathē, and proue that he vseth the same word. The word in Moses is Tselē, after which Adam was created. Gen. 1. now look where he speaketh to ye children of Israel by Moses, to cōmād thē to break downe the idols of the heathen, & ye shal find the same word. As Nū. 33. Yee sayeth ye shall destroy Tsalme, Massecothā, ye is their moulten images. In ye 2. booke of King cap. 11. It is sayd they went into the house of Baal, & brake down his images, which he calleth by ye same name. by this it doth appeare ye in ye holi scriptures, there is no such differēce between idol & image, as ye Papists woulde beare men in hand. For these were idols by their owne confessiō, which yet are set foorth under ye same word, which Moses vseth for ye likenes of God after which mā was created.

Pa. Al this doth proue nothing, for we do graunt that which ye haue sayd.

Because Idols be also images, although euery picture & image bee not an idol: for an idol is an image which is woorshipped and taken to be God.

Pro. Ye doth proue this, for which I did alleadge it, ỳ the same word is in that tongue vsed indifferently for the image of God, & for ỳ idols of the heathen. But because ye say it doth proue nothing, seeing idols be images, although euery image is not by and by an idoll, vnlesse it be worshipped: Let me demand this, is not ỳ which is forbidden to be made in ỳ scriptures an idoll?

Pa. I know no man which doth deny, but that is an Idol which the scriptures do forbid. But you must go further thō that, for ye must proue ỳ those which ỳ scripture doth forbid are but called images & idols to bee all one.

Pro. We say right, for those which the scripture condemneth, we must cōfesse to be idols, then if I proue that the Scripture doeth condemne images, it must needs follow that they be idols. I require no more, for is as manifest that the scripture doth forbid al images of God,

as in Deuterono. 4. There is forbidden not onely, Semel, but also Temunah and Tabnith. And in Iesay. 40. Demuth, who wil be so mad as to deny but that here are Images forbidden: and therfore that images are Idols.

Pa. I see no cause why I should not deny it, for they were also Idols, because they were made to be worshipped.

Pro. I see no cause why I may not esteeme you to be obstinatly blinded. Because in these places which I haue cited, hee doeth not onelye speake of the true God, but also the reasons which are set downe to forbidde the images. Doe disproue not onely the worshipping, but also the very making. For why doth Moses tel thē yee heard the voyce of wordes when GOD spake, but ye saw no similitude? why doth Iesay set forth the incōprehēsible greatnes of ye Lord: but to cōclude as he doth, that there can no similitude be made of God? And therfore this cōclusion doth stande sure, that images in the scripture and idols be all one. And therefore the Papistes doe but iuggle when they shifte their handes of Idolatrie in this maner: we doe not worship idols, we doe

but serue images. Ours be the images of the true God: and we take them not to be any more then images. If this woulde haue serued ye turne, the Israelites might haue answered to Moses, & Iesay, well enough.

Pa. Are yee of the mind that euery picture or Image of God is forbidden to be made, although a man do not worship it. Doth the scripture saye any such thing.

Pro. I must needs be of that mynde, when I haue the wordes of the commandement, Thou shalt not make, an not ouely those places which I did alleadge with reasons to forbid the making, but also other reasons: as namely, that God dwelleth in light whiche none can come unto, whom neuer man saw, neyther can see, as S. Paul saith. Againe the same Apostle tellethat the godhead is not like siluer or golde &c. Againe God is incorruptible, man is mortall, whiche reason is vsed in the first chap. to the Romanes. Sundry thinges may be spoken to shewe that an image is a teacher of lies; and therfore accursed and abominable before

1. Tim. 6. Act. 17.

God. For it is wicked to lie of a man: but most abominable to transforme God into an heape of lies: as whē a man saith, this is ye picture of God: thē must it be taken to be like God: or els why is it his image more then an other thing: these lies then are in it, God is inuisible, this is seene: God is aliue, this is dead: God is incomprehensible, for the heauens of heauens cannot containe him, this is conteyned in a small roome: God is almightie, this hath no power: God is glorious, and incorruptible, this is subiecte to ruste and corruption: yea to conclude, it is nothing but lies, because it doth neyther in shape, because God is a spirite, & that is a grosse substance, neither in any property set forth that which is in God, but ye quite contrary. If any shoulde picture your Pope like a dog or a toade, ye would not take it well: and yet he is liker to eyther of these, then the Lord is to any image: ye do more disgrace him when ye picture him like any creature, then ye can do to any man to picture him like a toad.

Pa. What though it bee not like him in some pointes, is it therefore to

be condemned? If men should worship it, that were euill: but wee worship that which it doth represent.

Pro. I am out of doubt that ye worship that which the image doth represent: ye is not God, for it doth not represent him in any point, but it is the diuell, who is ye father of lies, and therefore the father of images which are ful of abhominable lyes. But you Papists haue a pretie conueyance when ye beare men in hand, that idolaters are they, eyther which worship false Gods, or which worship the images themselues, of the true God. As thought eyther the heathen men were so grose, or the idolaters among ye Iewes, as to take ye image it self to be god. Those are poore men which know not that.

Pa. The Iewes did worship the calfe it selfe, and take it to be God. The heathen did take their Idols to be Gods: and therefore they did worship them.

Pro. To proue that these did not worshippe the idols themselues, nor take them to bee Gods: a fewe reasons may serue. For if it bee shewed that

that the heathē did not, then must it needs follow that the Jewes did not, unlesse ye will make them which had more knowledge of God, to be more brutish then the other. Nowe for the heathen, S. Paule saith, that whiche might bee knowen of God was manifest in them: which he expresseth to be the eternal power and godhead. If then the sense of the godhead could not be rooted out of the heartes of these, muche lesse out of the heartes of the Jewes. This thing is manifest in the heathē, that beleued the gods and goddesses to bee in heauen: and therefore they thought (as their writings do shew) that often times they came down from heauē & appeared to thē in the likenesse of men & women. I need not recite particulars.

Rom. 1.

Pro. The heathen did beleeue that the Idols were Gods: else why should S. Paul perswade, that those were not Gods whiche are made with handes. The learned among the heathen, did think as you say but not the multitude.

Act. 19.

Pro. Although ẏ heathen did know that ẏ idols were not the very gods themselues, yet this perswasiō of S. Paul was

not

not needeles; because they did ascribe a certaine diuinitie vnto them: they thought the gods and goddesses came downe into them, and did there receiue honour. Euen as you Papists thought of your idols, & therefore you would trudge a great way on pilgrimage. As for the other excuse which ye make it is false, for when Paule and Barnabas came to Lystra, and had healed a man that was lame, did not all the multitude cry out, gods are come downe vnto vs in the likenesse of men. They tooke Barnabas to be Iupiter, and Paul to be Mercury. And then Iupiters priest came to haue offered sacrifice vnto them: as he had done to the idole. The Iewes therefore which had seen the wonders which God wrought in Egypt and in the red sea, which had heard him speak out of the fire, with so great terror, could not bee so brutishe, as to thinke the Calfe which they saw Aaron make, to be ẏ God indeede which had brought them out of Egypt, but the image to represent the same God, whom they ment to worship in it. Where the foolishe papistes may see that in this foule Idolatry of the Iewes, they

Act. 14.

they neither did worship the idole it selfe neither any false Gods. You doe worse then they, because ye worship the idols of those which are no gods: as of the virgin Marie, and other Saints.

Pa. I tolde yee before that we doe not worshippe any image, but the thing represented: I said also that wee doe not worship the Saintes, for we giue not latrian vnto them, but dulian: which you can not proue to bee any where forbidden. But you will haue your owne saying to charge vs with what ye lust.

Pro. We charge yee not with any thing but that which is easie to bee proued: I haue shewed that the grosse idolaters among the heathen did not take the very image to be God, neyther did worship it, but that which it did represent. And nowe I tell ye, as ye play the beastes that way, so now ye play the part of subtill fooles: vsing seducing others, deceiue your selues. For this differēce which ye make betweene latria & dulia, is not found in ye scriptures. And besides that, the word of God doeth forbidde to giue dulian to any but God.

Pap. You haue set downe two things

which ye wil neuer be able to proue: the one that ye say there is no such difference betweene latria & dulia: the other that dulia is to be giuen only to God. If yee can proue these two, let vs see a peece of your cunning.

Pro. Our Sauiour Christ is a very competent iudge in this matter: and he vseth the one worde for the other. For where it is saide in Moses Deut. 6. and also 10. Thou shalt feare the Lorde thy God, and him shalt thou serue: he doth expresse it in Mat. 4. thou shalt worship the Lord thy God, & him only shalt thou serue: I cite it for this ende, to shewe that where Moses hath set downe tagnabod: Christ doth trãslate it by the Euangelist, latreuseis: which is sufficient to shewe that hee put no difference betweene them. To proue that dulia is forbidden to images, we needе goe no further then to the commandemẽt, where he doth forbid to make them: & then he saith, thou shalt not bow to them: neither shalt thou serue thẽ: for he vseth the verbe gnabad.

I might alleadge sundrye other places: as Psalme 97. Where how soeuer they shall bee confounded

gnobede pesel, whiche serue the grauen image. You blinde papists would plucke out mens eyes by your vayne shiftes and foolishe distinctions: you make a difference where there is none. If euer there were abominable & foule idolatry committed in ye world, either by Iewes or pagans, or other, it is among you, ye goe, no doubt, as farre as euer did any. Nowe a dayes the papistes, at least a number of them, do waxe more craftie: they will not with their forefathers allow anie thing to the idols themselues, but all to the things which they represent: where as in times past the controuersie was whether the Image was to be worshipped with ye same worship, that the first paterne that it did represent was? Some of your greate clarks did affirme the one way, and some the other: for one part defendeth that the images of the trinitie, and of the Crosse were to be worshipped with latria, diuine worship: the other part doth reply that latria is proper only to God: and therefore not to be giuen to the images: they must adore them with some lower worshippe. But shift how ye can, agree or disagree

among

among your selues, the holy woorde of God standeth still, condemning & accursing ye as detestable Idolaters. For say what ye can yee ascribe and giue worshyp vnto them.

Ra. Haue ye by this proued, that *dulia* is to be giuen only to God?

Pro. I suppose that it is proued, whē the scripture doth make no difference, but vseth latria, and dulia in one sense. For ye all confesse now that diuine worshyp is to bee giuen only to God. Yee take dulia for a diuine seruice or adoration: doth it not then follow that God is robbed of his right, who is our Lorde and wee his seruants. Now al may see, that are not obstinate, that the Romish Churche is not the true Church of Christ, because ye commit Idolatrie.

I doe therfore conclude that all which will haue saluation, must remoue themselues from yee, and returne home to the auncient and true catholike Church.

Pap. I wonder with what face yee can speake thus: yee woulde haue men depart from our Churche, as you say to the auncient & true Catholike Church,

when as yee can not shewe vs that antiquitie: for masters it is wel knowen how young your Church is. To the auncient Church, we would not deny to returne, if wee were out of the waye, but to you, whiche are newely sprong vp, wee maye not.

Pro. It is a straunge thing that men are so wilfull: we do beleeue all the doctrine and faith, whiche the Prophetes and Apostles taughte and beleeued: wee cleaue onely to this, and admit none other, and yet your blynde eyes cannot see what antiquitie wee call yee vnto. We are but men of late yeeres, if the doctrine whiche we teach be no elder, I woulde wishe yee not to beleeue it. But seeing we bring nothing but that which was from the beginning, we may boldly say that ours is the Auncient Catholike Churche: and therefore all those which be not members of it can not haue saluation. As for you, looke howe farre ye are gone from the doctrine of the Prophetes and Apostles, so farre are yee remoued from the true Catholik Church. Your doctrine is contrarie to theirs, your pope is nothing like Christe

and

and his Apostles.

Pa. I see that I cannot remoone you, nor you shall not remoone mee. I must euen leaue yee as I founde you. I am sorie that ye are so farre spent. Yet I hope one day to see ye of a better mind. For a day wil come when this geare will be better looked vpon.

Pro. I may not bee remoued from that which I knowe most certainely to be the truth, vnto that which is most curssed lies. And as for you, I leaue ye to ꝑ Lord, no hope I see to win ye: for the day which ye hope for, we see that the Lorde hath hitherto myraculously disappointed ye: and hath brought to light your crayterous purposes. Our hope is that the same Lord will still protecte our gracious Queene & her honorable Counsellours. Wonderfull great blessinges hath God bestowed vpon vs by her, & by them. For vᵗ as many as haue any hop of grace, can not but giue hearty thankes & praise to the Lord, & sure I am, ꝑ vnles our sins doe prouoke him, he is ready to bestowe greater. Although a great nũber of ye: euen as it were

very diuels incarnate, doe enterprise and gape for her destruction, & the destruction of those ouer whom shee doth spreade her winges to couer them. All good subiects within this Realme, both to God & their Prince, are bound in conscience, not only to curse, hate, & detest, from the bottome of their heartes, your hellish & cruell practises: but also to lift vp their handes & harts to heauen, & to powre out continuall supplications to the Lord, for the preseruacion of her Maiestie, & her councell. Desiring God to guide them with his spirite, to do nothing but that which is good and pleasing in his sight: also to giue them all gifts of wisdome & courage, and to multiplie their dayes, with true honour in this life, & eternal blessednes in ỳ life to come. If men did see howe needfull this prayer is at this time, ỳ this Realme & the poore church of God in this Realme may bee in safetie: it would cause them in steede of a fewe ordinarie colde prayers in this behalfe, to send foorth strong cryes, into the eares of the Lorde, & to powre out riuers of teares, to moue him to pitie & compassion. For when that greatie priest of Italy doth

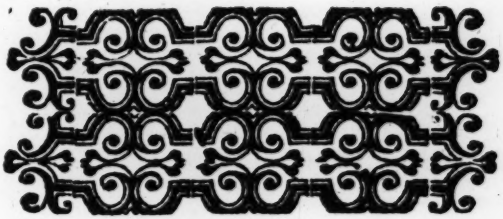
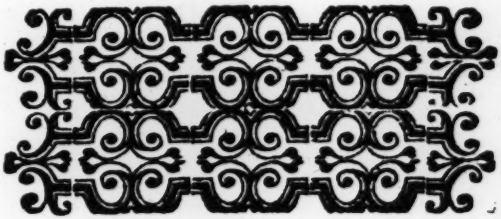
doth set yee on, to spoyle vs of all peace both for body & soule: and to take from vs the heauenly treasure which god hath sent among vs. You his souldiers doe see that our Queene first, and then her Councell, next vnder God, are our shield & buckler: you see that they stand in the forefront of the battel, and euen in the very gate of the Citie to withstand & hold yee out. Their faces are euen opē vnto the danger, while they stand betweene you and vs, which as most cruel beasts would make your pray of vs.

Nowe because yee see that yee cannot touch vs to any purpose so long as they defend vs: this causeth ye to imagine all mischiefe against thē, that if ye could breake through them, ye might set vpon vs. I say therefore it standeth all men in hande, to look to this thing.

Pa. Wel, another time I wil be better prouided for yee.

Pro. I pray God disclose all you traiterous practises, and represse your cruelties, and other wise prouide what ye can.

FINIS.



Imprinted at London
at the three Cranes in the
Vintree, by Thomas Daw-
ſon, for Tobie Cooke.
1583.